2018

Religiosity and Ethnic Identity as Predictors of Identity Orientation Among African American and Caucasian American Women

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ABSTRACT

RELIGIOSITY AND ETHNIC IDENTITY AS PREDICTORS OF IDENTITY ORIENTATION AMONG AFRICAN AMERICAN AND CAUCASIAN AMERICAN WOMEN

by

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Chair: Carole Woolford-Hunt

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: RELIGIOSITY AND ETHNIC IDENTITY AS PREDICTORS OF IDENTITY ORIENTATION AMONG AFRICAN AMERICAN AND CAUCASIAN AMERICAN WOMEN

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Date Completed: July 2018

Problem

Research on the role of religion and ethnicity in the identity orientation of women has been largely neglected in psychology for many years. While previous identity studies have attempted to examine a range of variables as it relates to the general population, how women specifically experience identity based on their gender has not been included, resulting in gaps in the research literature. The present study is intended to add to the literature by focusing on the contributing factors of religiosity and ethnic identity to identity orientation and compare how they vary among African American and Caucasian American women.

Method

This study used the Aspects of Identity Questionnaire IV (AIQ-IV), the Brief Religiosity Scale 6 (BRS-6), and the Multigroup Ethnic Identity Measure (MEIM) to examine the relationships between the variables. A non-experimental, correlational survey research design was used to examine the personal, social, collective and relational factors of Identity Orientation. To store and organize the data, as well as generate descriptive statistics, the Statistical Package for the Social Sciences (SPSS21) was used. To test the research hypothesis and perform structural equation modeling (SEM), IBM SPSS21 Amos 21 (Arbuckle, 2012) was used.

Results

The hypothesized structural equation model suggested a good fit with collected data. Therefore no respecifications of the model was warranted. Religiosity had a moderate impact on identity orientation in the full sample. The original model was also assessed to examine differences between African American women and Caucasian American women. The model achieved a good fit for African American women, as well as for Caucasian American women. When comparing the two groups, religiosity was found to have approximately three times as much impact on the identity orientation of African American Women than Caucasian American women.

Conclusions

This study demonstrated that religiosity and ethnic identity contribute to identity orientation. It also demonstrated that religiosity explains a moderate amount of the variance in identity orientation. Findings indicated variations according to ethnicity. These findings have implications for the field of counseling psychology, and for

researchers studying identity orientation. In particular, this study suggested that the contribution of religiosity to the identity orientation may be an important target of clinical intervention.

Andrews University

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A Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

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APPROVAL BY THE COMMITTTEE:

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External: Lionel Matthews	Date approved

Until the lions have their own historians,

the history of the hunt will always glorify the hunter.

-Chinua Achebe

Dedicated to my parents,

John & Gwen

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LIST OF ABBREVIATIONS

AA	African American
AMOS	Analysis of a Moment Structures
AIQ-IV	Aspects of Identity Questionnaire IV
BRS-6	Brief Religiosity Scale 6
CA	Caucasian American
CI	Collective Identity
CFI	Comparative Fit Index
GFI	Goodness of Fit Index
EI	Ethnic Identity
EI AB	Ethnic Identity Affirmation and Belonging
EI CI	Ethnic Identity Commitment and Involvement
IO	Identity Orientation
MEIM	Multigroup Ethnic Identity Measure
MIDUS	Midlife in the United States
NFI	Normed Fit Index
PI	Personal Identity
RE	Religiosity
REI	Racial/Ethnic Identity
RI	Relational Identity
RMSEA	Root Mean Square Error of Approximation
ROS	Religious Orientation Scale
SEM	Structural Equation Modeling
SES	Socioeconomic Status

SI	Social Identity
SPSS21	Statistical Package for the Social Sciences, 21st Edition

ACKNOWLEDGMENTS

I am grateful for the support and encouragement I received from many people along the journey of completing this dissertation. First, I would like to thank my parents, John and Gwendolyn Rolle, for always encouraging me to pursue my educational goals and supporting me in my quest towards the highest level of excellence. I am blessed to have four brothers and four sisters, all of whom have reminded me that I can do anything I set my mind to do. In particular, I would like to thank my oldest sister, Lestine, for believing in me, understanding me, and praying with me throughout this process. The emotional, spiritual, and financial support of my family have made my dreams a reality. I honor them.

Also, I am thankful to my committee for being patient, keeping the faith, and guiding me throughout this process. Dr. Woolford-Hunt, thank you for assisting me in developing my ideas and having confidence in me to obtain my goals. Dr. Grajales, I thank you for always taking the time to meet with me, answer my questions, and challenging me to grow as a scholar. Dr. Gabriel, I would like to extend my sincere gratitude to you for your wisdom, encouraging words, and trusting that I was capable of completing this project.

Along this journey, I have been honored to meet persons who have become close friends and colleagues. A special thank you to all of my friends and fellow students, especially Kristy Lamar, Stacey Nicely, and Christina Johnson, who truly believed in me,

even when I doubted myself. Thank you for being excited for me and giving the best advice. I am humbled by all of your support!

CHAPTER 1

INTRODUCTION

Background

Identity orientation (IO) determines the importance an individual places on characteristics that make them unique (Berzonsky & Ferrari, 1995; Cheek & Briggs, 1982; Cheek, Smith, & Tropp, 2002; Maarleveld, 2009). However, religiosity (RE) and ethnic identity (EI) have a significant impact on which characteristics become a part of a person's IO. For many American women, their religious beliefs and ethnic background are contributing factors as to why some of them are oriented towards a personal identity (PI), while others are oriented towards a social identity (SI; Fischer, Ai, Aydin, Frey, & Haslam, 2010; Greenfield & Marks, 2007). In American society, African American (AA) women and Caucasian American (CA) women have different lived experiences (Accapadi, 2007; Hutchinson, 2014; Mgadmi, 2009; Sciarra & Gushue, 2003). These differences are expressed through RE and EI, which influence how women understand themselves, how they experience the world, and how the world relates back to them.

The idea of IO is certainly not new. As early as the nineteenth century, Marx (1948) analyzed the transformation propelled by the Industrial Revolution in Europe. In doing so, he saw religion as a hindrance to PI because religious institutions promoted SI, which served capitalistic goals (Fischer et al., 2010). While identity was not a focal point of his writings, Marx made observations on the interplay between religion, ethnicity, and

identity. He blamed religion for supporting an economic structure where society was divided into a class system. In Marx's view, the ubiquitous climate of capitalism was so precarious, that he felt it necessary to abandon SI and instead embrace individualism (Fischer et al., 2010).

According to his writings, Marx believed that as capitalism grew, class would become more important than ethnic identification (Malesevic, 2004). Ethnic identity, according Marx, would be used as a divisive tool to separate people, thereby justifying classism, exploitation, and subordination of the working class (Fischer et al., 2010; Malesevic, 2004). He focused on ethnic group solidarity as a way to combat the dominant capitalist agenda (Malesevic, 2004).

Durkheim (1933) wrote about identity around the same time as Marx. However, his views on religion, ethnicity, and identity were markedly different. Unlike Marx, he observed that the changes in social structure ushered in by capitalism decreased the influence of religion as an all-encompassing aspect of identity. Essentially, what Durkheim alluded to was that the decrease in religious power reduced the collective beliefs and character in society. He believed religion promoted SI, and therefore maintaining religious traditions served to strengthened cultural solidarity and ethnic identity. In direct opposition to Marx, Durkheim argued that no real individuality or PI comes from the division of labor because individualism weakened collective norms. In critiquing Durkheim's writings, scholars have pointed out contradicting arguments in Durkheim's theory. Inconsistencies in his ideas regarding moral individualism and democratic capitalism leave questions regarding his understanding of the relationship of the individual and society (Bowring, 2016; Rawls, 2003).

Several other early scholars and philosophers have discussed identity (James, 1890; Mead, 1934). However, Erikson (1968a, 1968b) is perhaps the most prominent theorist to discuss identity. He established a theory of identity development which encompassed religion and ethnicity. According to Erikson, religion offers individuals the ideological framework through which they can explore and develop beliefs that contribute to their IO throughout life (Erikson, 1968b). Similarly, he also viewed EI as a core individual and a cultural process that influenced a person's emotional well-being and sense of belonging (Smith, 1991). While both positive and negative culturally related elements exist in each ethnic group, Erikson believed that negative images of oppressed groups are proliferated by privileged groups in society (Erikson, 1966).

Until recently, psychological research on identity has remained mainly fragmented, failing to fully include aspects of religion and ethnicity in exploring facets of identity development, formation, and orientation. Oppong (2013) suggested that religion is positively correlated with identity and positively correlated with ethnicity. Religion plays and crucial role in the composition of ethnicity, which also influences IO. For some cultural groups religion is directly linked to their ethnic identity. Mitchell (2006) surmised that "identity becomes simultaneously informed by religious as well as ethnic content" (p. 1148). Ethnoreligious groups such as Native American, Muslim, Sikh, Jew, and Hindu share a common religion and ethnicity, and define themselves by both their religious affiliation and their ancestral heritage (Deb, 2006; Martin, 2001; McIntosh, 2009; Piedmont & Moberg, 2002; Shackle, Mandair, & Singh, 2001).

Kim (2011) examined the theoretical connections between ethnicity and religion in attempting to better understand the racial and ethnic division among religious

institutions in America. She asserted that the deep connection between religion and ethnicity for many immigrants remains a primary concern as they transition to a new country. Assimilation and secularization were key factors in scholars predicting the decline of both ethnicity and religion, according to Kim. However, religion and ethnicity have remained stable, as evidenced by the majority of Americans reporting belief in God and reporting steady church membership. One of the limitations of both assimilation and secularization theories is that they are Anglo-centric, only giving attention to Western religions. Kim, while acknowledging that America is highly religious, asserted that religious institutions are extremely segregated—being divided along the lines of race and ethnicity.

Other theorists have implied that there is a relationship between RE, EI, and IO (Allport & Ross, 1967; Dollinger, 2001; Grajales & Sommers, 2016; Kiesling & Sorrell, 2009; Marcia, 1966, 1967; Marcia & Josselson, 2012). However, few studies have explored the relationship between RE, EI, and IO in women. Much of the understanding of identity and IO have been informed by a Western male perspective (Alcoff, 1988; Belkhir, 2001). A male-centered approach to understanding the IO of women provides limitations in the psychological study of identity. Furthermore, religion and ethnicity have also been framed through a historically androcentric lens (Bendroth, 2001; Keefe, 2016; Min, 2008).

In most religions, men have been able to model themselves after a God, in whose image they were created (Defranza, 2015; Setyawan, 2016). Arguments regarding the lack of inclusiveness in the Bible (i.e: “mankind” as opposed to “humankind”) and in the Koran have been raised by scholars (Barton, 2009; Davis, 2016; Mohl, 2015).

Researchers have defined feminine religiousness by relational themes, while masculine religiousness has been defined by individuation (Bryant, 2007). Perhaps it is easier for men to view themselves individualistically because patriarchal models of God inform their IO (Francis & Dickinson, 1997). Meanwhile religious teachings of a woman's role depict her value in relation to her position as a nurturer, and her importance, not to herself, but to others (Bryant, 2007). Ozorak (1996) agreed that religion has been predominantly male-centered, while ignoring or dismissing the female perspective. She contended that women have been subject to inequalities from religious systems, even though "women typically outscore men on most measures of religiousness" (p. 17).

Recently, feminist theorists have argued that defining womanhood and more specifically women's identity from a male perspective of humanity is problematic (Alcoff, 1988; Gilligan, 1982). Womanhood defined by maleness, has implications of value judgement and power differentials (Dahl, Vescio, & Weaver, 2015). For instance, in Alcoff's (1988) view, androcentric knowledge is based on misogynistic and sexist assumptions and thus argued for an objectification free, self-definition instead. She further argued that the task of defining womanhood and women's identity should be undertaken by women (Alcoff, 1988).

In her feminist critique of biblical views, Rooke (2007) discussed how female subordination in the Old Testament silenced women and places men on top "at the expense of women who help to put them there" (p. 161). She also highlighted how the patriarchal world-view is embodied by the language used in the Old Testament, which is often said to be gender neutral and generic but is actually masculine (Rooke, 2007). Schlimm (2015) also challenged the contractions of the Old Testament. He questioned

why so little attention was given to women in Scripture and why texts appear to devalue women, while advocating for women to be treated as equals to men. Additionally, Roy (1977) reminded that Jesus in his teachings emphasized equality of women, treating them as persons.

Gendered norms and expectations negotiate women's interaction outside of religion as well. Previous literature on the relationship between EI and women's identity has explored the differences in socialization for women (Avina & Day, 2016; Lopez, Antoni, Fekete, & Penedo, 2012; Pustulka, 2016; Zaidi, Couture-Carron, Maticka-Tyndale, & Arif, 2014). Traditions, values, beliefs, and attitudes based on gender-stereotypical cultural meanings ascribed to being female places women at risk for exclusion and marginalization (Jenkins, 2016; Wood & Eagly, 2015). Having a female gender identity is linked to traditionally subordinate in society positions. For example, the underrepresentation of women in business and leadership, the glass-ceiling, and gender pay gap describe the social norms ascribed by the dominant ideology (Chugh & Sahgal, 2007; Vial & Napier, 2016). Still, AA women and CA women have different experiences because race, class, and gender intersect to create levels of oppression (Anderson & Collins, 2016; Nguyen & Belgrave, 2011). This disparity affords White women more privilege than Black women by virtue of their inclusion in the majority culture. Moreover, attitudes on expression of EI appear to be different for Whites than for minority groups when legitimizing "Americanness" (Yogeeswaran, Dasgupta, Adelman, Ecceston, & Parker, 2011), and expression of EI seems to be linked with higher self-esteem (Phinney, 1991; Umana-Taylor, 2003).

Foundational to a woman's identity is the concept of gender. Having a sense of EI is a significant issue with implications for influencing the quality of a woman's life. Recently research on EI has explored its correlation with other factors for women, with conflicting results. Past research on EI comparing Black women and White women has explored eating behaviors and attitudes related to weight problems. Some findings suggest a positive correlation between racial/ethnic identity (REI) and the definition of beauty (Abrams, Allen, & Gray, 1993). Other studies have suggested that regardless of a woman's ethnic identification, she may still experience body image dissatisfaction (Baugh, Mullis, Mullis, Hicks, & Peterson, 2010). However, past research has not yet examined the relationship between EI, RE, and IO in women.

Rationale for the Study

The attachment of RE and EI as deeply rooted in traditions and rituals, while also providing a sense of connection and purpose, speaks to the psychological power of both constructs in shaping identity. However, the current literature has not fully explored the implications of gender differences along the dimensions of RE, EI, and IO (Avishai, 2008; Briggs & Dixon, 2013; Bryant, 2007; Sanchez & Gilbert, 2016). Moreover, existing literature on RE tends to treat women as a homogenous group, viewed through the lens of the majority values (Alcoff, 1998; Briggs & Dixon, 2013; Francis & Dickinson, 1997; Maselko & Kubzansky, 2006). While there has been some research investigating the relationship between EI and RE (Gans, 1994; Kim, 2011; Marty, 1997; Mitchell, 2005, 2006; Raj, 2000; Smith, 1999), only a portion of the literature has specifically addressed religious and ethnic components in shaping a woman's IO

(Bakibinga et al., 2014; Davenport, 2016; Davids, 2014; Jacobs, 2000; Mernissi, 1995; Stern, 2006; Winter, 2006).

Research that fails to include the intersection of ethnicity, race and gender with identity ensures that certain minority groups are systematically excluded from consideration (Frable, 1997). Contemporary research on intersectionality in psychological study is necessary for more than just equity or inclusiveness. Cole (2009) argued the following:

> Scholarly attention to groups who experience disadvantage based on membership in multiple categories is more than a matter of equity or inclusiveness. Such inclusion transcends representation, offering the possibility to repair misconceptions engendered by the erasure of minority groups and the marginal subgroups within them (p. 172).

Although AA women and CA both face oppression due to the patriarchal systems in society, CA women are also beneficiaries of White supremacy (Boisnier, 2003; Wolff & Munley, 2012). Therefore, Black women experience oppression differently because their race and gender intersect (Carastathis, 2014; Hunter & Sellers, 1998; Settles, 2006; Watson & Hunter, 2016). It would stand to reason then that differences in IO between Black women and White women may exist. Thus, the focus of this study was on the relationship between RE, EI and IO of women.

Statement of the Problem

Research on the role of RE and EI in IO has been largely neglected in psychology for many years. Recent research has attempted to demonstrate how religion supports the identity development of youth as a supportive resource that aids the identity process along with ethnicity, culture, and politics in building a positive identity (Youniss, McLellan, & Yates, 1999). Studies have also focused on linking religious SI as the

explanatory factor for formal religious participation, attempting to investigate the contribution of religion to the understanding of self. However, results were derived from heterogeneous samples (Greenfield & Marks, 2007). Likewise, investigation into the identity and spirituality utilized predominantly European American respondents (Kiesling, Sorell, Montgomery, & Colwell, 2008). When looking at race and identity development, investigations into how Black college students managed their religious orientation and racial identity supported the idea that religion is important in developing PI (Sanchez & Gilbert, 2016).

Several studies have explored the relationship of ethnicity and identity among various groups. Gfellner (2006) investigated psychosocial development among North American Indian adolescents. According to Gfellner, an adolescent's ego strength directly informs their development and their sense of ethnic identity. Researchers have also explored the perception of ethnic groups embracing American identity among majority group and minority group members (Fleishmann & Verkuyten, 2016; Huynh, Devos, & Altman, 2015). Additionally, research on IO explored the relationship between an individual's identity and how they relate to others within organizations (Brickson, 2005). Berzonsky and Ferrari (1995) examined whether IO affected the decisional strategies of college freshman in their transition to university life. . Their findings indicated that a student's identity style contributed to their feelings of academic autonomy, educational involvement, and mature interpersonal involvement.

An understanding of the influence of RE and EI on the IO of women is necessary. The paradox of women's participation in religion is evidenced around the world. Females continue to outscore males on measures of religiousness, (Penny, Frances, & Robbins,

2015), and they also make up the majority of parishioners attending religious services (Levitt, 2003; Ploch & Hastings, 1994). Yet women hold few leadership positions, and for those that are members of the clergy, they make less than their male counterparts or are not eligible for ordination (Cragun et al., 2016; Martinez, Rodriguez-Entrena, & Rodriguez-Entrena, 2012; Ozorak, 1996).

Having a sense of EI is a significant issue with implications for influencing the quality of a woman's life. Moreover, attitudes on expression of EI appear to be different for Whites than for minority groups when legitimizing "Americanness" (Yogeeswaran et al., 2011); and expression of EI seems to be linked with higher self-esteem (Phinney, 1991; Umana-Taylor, 2003).

Nonetheless, the problem with traditional conceptualizations of identity is that epistemology on women's identity is grounded in a masculinist perspective. Because canonized theorists were men, it was common to generalize their beliefs regarding identity to both genders without investigation, empirical validation, or consideration that differences may exist for men and women. As a result, feminist psychology has challenged traditional views on femininity that may be potentially harmful to female identity development (Bargad & Hyde, 1991; Gilligan, 1982; Josselson 1987, 1996; Horney, 1973). When studying how women's identity development is constructed, Josselson (1987) emphasized the value of women seeking their own identity (i.e. parenting, motherhood, career, family). However, her study was limited in that all participants in the study were White and college educated and had the luxury of being able to choose their identity. Thus, identity formation, development, and orientation of females has not been adequately addressed in the literature.

Womanist and feminist epistemologies have given rise to a plethora of work on women's experiences, including their experiences with religion, spirituality, ethnicity, and identity (Collins, 2000; Ochs 1997; Ruether, 1994). Still, feminist scholars tend to primarily focus on mainstream feminism, which is shaped around the issues of the majority culture (Josselson 1987, 1996; Kaschak, 1992). Meanwhile, the unique issues of women of color, particularly Black women, are largely ignored. Thus, there is a lack of empirical information on whether there is a difference in the IO of AA women and CA women. Hence, there remains little research on whether differences in RE and EI result in differences in IO for women of different racial backgrounds. Studying the relationship between women's RE, EI, and IO is important because much of the current research assumes little or no difference (Black, 2013; Bryant, 2007; Mattila, Apostolopoulos, Sonmez, Yu, & Sasiidran 2016). Thus, an exploration into the relationship between RE, EI, and IO of both Black and White women is of vital importance.

Purpose of the Study

The purpose of this study is to examine the impact of RE and EI on the IO of AA and CA women. Religion and ethnicity are important aspects of an individual's orienting system. It is anticipated that this area of research increases understanding of religiously salient, ethnically relevant, gender-specific experiences of women in relation to their personal and SI. Moreover, this study aims to broaden the current understanding of women's experiences of RE and EI while addressing AA women's and CA women's IO in order to accurately reflect their lived experiences.

Conceptual Framework

The conceptual framework for this study is based on four theoretical approaches that address (a) IO, (b) RE, (c) EI, and (d) women's identity development respectively. This section will explore the theories underlying the research constructs listed above in order to determine the nature of the interrelationships among these variables. After this, application of these factors to the present study will be discussed.

Conceptualization of Identity Orientation

Cheek and Briggs (1982) developed the IO model to categorize various identity characteristics. According to Cheek's (1989) theory, the relative value placed on PI when compared to SI varies from person to person. Cheek and Briggs (1982) based their model on Sampson's (1978). Sampson believed that persons defined their identity by orienting themselves towards their internal or external environment. Cheek (1989) asserts that the internal and external orientations of identity are complementary rather than opposing aspects of identity. Cheek and Briggs (1982) theorized that identity, which can be divided into personal and social categories, is a construct that defines who an individual is. Theorists tend to divide the distinctive elements that refer to identity into two categories: (a) the personal aspects of identity, and (b) the social aspects of identity. They suggest that whether PI or SI is more important to an individual depends on their personality deposition and level of self-consciousness. Cheek (1989) further asserts that, depending on the individual, the inner self is the greater determinant of behavior, while the social self is the greater influence on behavior for others.

Cheek and Briggs (1982) theorized that being able to balance public self-consciousness and private self-consciousness is key to establishing one's IO. The

implication here is that a distinction between the public and private self-consciousness applies to identity. Cheek and Briggs propose that self-conscious theory is that the "habitual direction of one's self-focused attention is reflected in the balance between social and personal aspects of identity" (p. 403). When studying the relationship between public and private self-consciousness, and social and personal aspects of identity, Cheek and Briggs' (1982) investigation correlates with Erikson's (1968) approach relating to balancing the social and personal aspects of identity to achieve a mature identity.

Furthermore, Cheek and Briggs (1982) developed of the Aspects of Identity Questionnaire (AIQ) to understand and assess personal and social aspects of IO. They theorized that individuals place value on various identity characteristics in order to define who they are. According to Cheek and Briggs, to fulfill identity needs, individuals look towards the dialectical developmental processes of self-interpretation in IO. Hogan and Cheek (1983) made six suggestions about the aspects of identity in clarifying the structure of IO. Firstly, they suggest that in social and personality psychology, the "inner-outer metaphor" is central. They explain that the inner or personal and outer or social aspects of identity are commonly understood among scholars. Thus, according to Hogan and Cheek (1983), the structure of identity is comprised of two central dimensions: internal or personal aspects of identity and external or social aspects of identity.

Secondly, they point out that for sociologists, SI is fundamental to how an individual organizes behavior. Meanwhile, the significance of PI in formation of behaviors is highlighted by existentialists. The third point made by Hogan and Cheek (1983) is that a person's degree of commitment to one aspect of identity is not related to the degree of commitment with another aspect of their identity. They use the terms

"identity authenticity" and "maturity" to explain how the personal aspects of identity are independent from the social aspects of identity. Fourthly, they point out that there is a range to the investment a person may have in their PI and SI. Their point is that depending on the differential investment in public and private sources of identity, there are pivotal implications for everyday behavior. Their fifth point has to do with characteristic features of personal and SI that can be traced to the developmental experience. And their sixth and final point is that integrating the two primary sources of identity (i.e., personal and social) result in maturity. Hogan and Cheek (1983), like Erikson (1968b), have a "view of maturity as a function of successfully integrating both the inner and outer sources of one's identity" (Hogan & Cheek, 1983, p. 357).

Conceptualization of Religiosity

Religiosity is a complex phenomenon that has presented a challenge for researchers to construct, operationalize, and measure. There is no unifying consensus among disciplines such as sociology and psychology as to what RE means. Defining RE becomes even more complicated because researchers tend to use the word interchangeably with religiousness, religious identity, and religious orientation. However, many theorists agree that RE is concerned with how religion provides meaning and purpose to life.

For many years, the most widely used model for studying RE was Allport and Ross's Religious Orientation Scale (ROS). The model, which was developed based on Allport's (1950) theory, asserts that religious behavior is either extrinsically or intrinsically motivated. According to the model, extrinsic religion is performative, exemplified by self-serving behavior where religion is used for social gain and status. On

the other hand, intrinsic religion involves personal fulfillment, spiritual development and focus on the relationship with God (Darvyri et al., 2014; Huber, 2007).

While Allport and Ross' (1967) scale focused on both intrinsic and extrinsic RE, Dollinger (2001) developed a scale that primarily focused on intrinsic RE. According to Dollinger and Malmquist (2009), intrinsic RE is concerned with the behavioral, cognitive, and affective ways people internally use religion. It was Dollinger's (2001) theory that religion gives meaning and purpose to the lives of many individual and that in doing so becomes a central part of personhood. He further theorized that person form a religious identity through extrinsic and intrinsic terminology. According to Dollinger, RE is an important in part of selfhood, and is "identity conferring in nature" (p. 72).

In testing his theory, Dollinger conducted a study of 511 college students using astrophotography where he asked participants to describe parts of their inner self. It was his attempt to establish whether photographic religious depictions would produce valid scores with implications for the behaviors and values of an individual. According to Dollinger, it is common among persons with religious beliefs to be perceived as having have internalized behaviors and values associated with prosocial actions. While he acknowledged that different denominations vary in the emphasis placed on religious doctrine, they all encourage following particular standards. Simultaneously, behaviors that are considered amoral or hedonistic are discouraged, as they are associated with secularization. Dollinger's Brief Religiosity Scale (BRS-6) uses a Likert scale where ratings can be averaged on a scale from 1 to 5.

Conceptualization of Ethnic Identity

The conceptual framework for this study also includes the EI model developed by Phinney (1992). Based on her research with adolescents, Phinney constructed a three-stage EI model in order to understand how different ethnic groups form their identity and how identity development impacts psychological adjustment. Phinney's approach is similar to Erikson's (1968b) ego identity model in that it emphasizes individual changes over time and focuses on forming a group identity (Phinney, 2004). Ego identity formation is a fundamental task for adolescence in Erikson's model. In order for adolescents to achieve a stable sense of self, interpersonal issues must be resolved. Based on Erikson's theory, a more pragmatic model of identity formation was developed by Marcia (1966). According to Marcia, the process of identity formation includes exploration and commitment.

Ethnic identity can likely be a source of negative and positive psychological messages about the self. According to Phinney (1991), a person's ethnic culture serves as a buffer against discrimination and prejudice. However, she adds that the contrast of one's ethnic culture to the dominant culture may lead to the internalization of stereotypes about one's ethnic background. Thus, when examining the relationship between EI and self-esteem, research needs to take into account the influence of the dominant culture (Phinney, 1991). Scholars and researchers agree that EI is multidimensional, containing components that can be conceptualized and measured from sociological and psychological perspectives (Phinney & Ong, 2007).

Conceptualization of Women's Identity Development

This study also explores the concept of women's identity from developmental perspective. Josselson's (1987, 1996) Identity Theory examines the role of psychodynamic elements in women's identity development. According to Josselson, Erikson placed women in his findings on identity as an afterthought. Josselson explained that intimacy preceded identity in Erikson's theory. Thus, a woman was defined first in relation to others (Josselson, 1987, 1996). Her theory of identity development in women is a feminist model that expanded on Marcia's four identity statuses in her study of women. The four groups include (a) foreclosures/gatekeepers, (b) identity achievers/pathmakers, (c) moratoriums/searchers, and (d) identity diffusions/drifters. Depending on whether they experience a crisis and commitment to identity, women fit into one of these four groups. She believed that some women encounter a crisis that they may integrate into their identity. They highly internalize values instilled by their parents, maintaining them from childhood into adulthood. Identity achievers commit to their identities and have experienced a crisis. These women have explored their options and understand that they have the authority to make decisions for their lives. The women in the moratorium category have trouble committing to identity but have experienced crisis. These women tend to be overwhelmed with options because there are many to choose from. Women in the identity diffusers group have not gone through a crisis and have not committed to an identity (Josselson, 1987, 1996).

Conceptualization Applied to the Present Study

In the present study, RE and EI were conceptualized as characteristics that influence the type of IO a person leans toward. Figure 1 illustrates the hypothesized

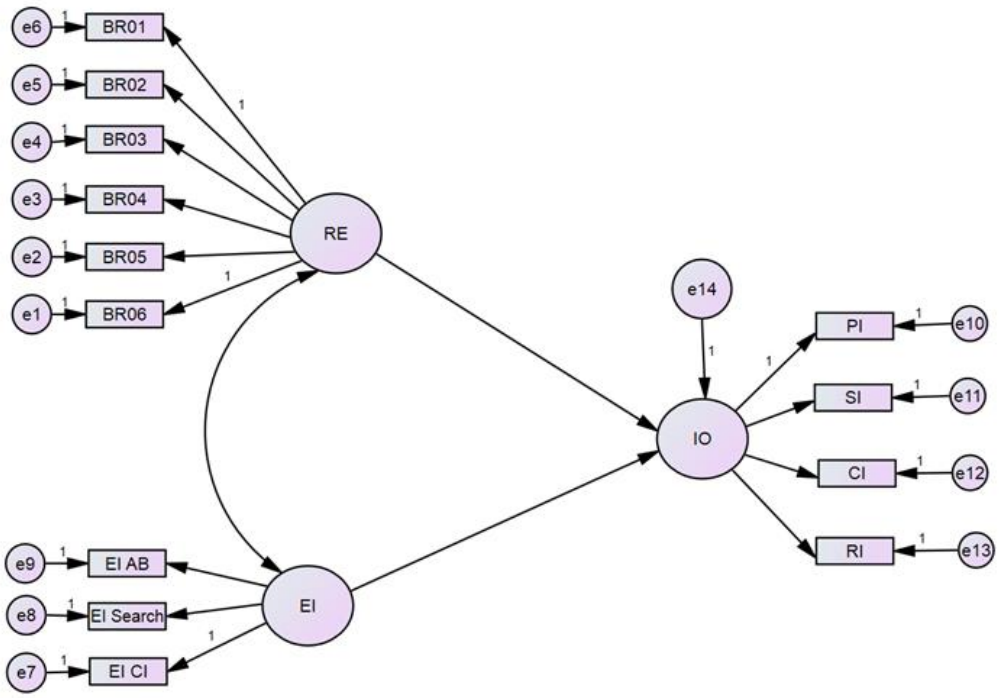

Figure 1. Conceptualized Model of the Predictive Relationships of Identity Orientation.

relationship between the three variables: IO, RE, and EI. Religiosity is represented by six subscales: BR01, BR02, BR03, BR04, BR05, and BR06. Ethnic Identity is represented by three subscales: Affirmation and Belonging (EI AB), EI Search, and EI Commitment and Involvement (EI CI). Identity Orientation is separated into four subscales: PI, SI, CI, and RI. The proposed model indicated that RE and EI have a direct effect on each other, as well as on IO.

Hypothesis and Research Questions

Research suggests that an individual's religious beliefs and ethnic background are correlated with each other, and that both of these factors impact an individual's identity traits. Therefore, the hypothesis of this study is that the covariance matrix represented by

the conceptualized model is equal to the empirical covariance matrix observed in the sample. In essence, the researcher wanted to determine if the theorized model in Figure 1 would produce a population covariance that is consistent with the collected data. This hypothesized model addressed two research questions: (1) is the hypothesized model of the predictive relationships of IO a good fit for the sample? And (2) does the hypothesized model fit the same for the AA women sample and CA women sample?

Significance of the Study

This area of research is important to the counseling psychology field because it could expand the knowledge base about the role of RE and EI in predicting the IO of women. Research in this area could be beneficial to psychologists working with culturally diverse, gender-specific, or marginalized populations. They could use this research to gain greater insight and awareness to provide more culturally sensitive counseling services to women with different religious beliefs, diverse ethnic backgrounds, and varying IO. Additionally, religious systems are welcome to review this study in order to offer more inclusive services that empower and value female participants.

Moreover, this study will add to the literature by focusing attention on an understudied population of women. Berry (1982) explains it this way:

> The education of students has been long bereft of adequate attention to the experiences and contributions of Blacks and women to American life. But practically no attention has been given to the distinct experiences of Black women in the education provided in our colleges and universities (p. xv).

Additionally, this study hopes to illuminate the benefits of feminist identity for women while increasing racial consciousness. Overall, it is the intention of this study to help both Black women and White women recognize how RE and EI influences their IO.

Definition of Terms

The following terms are used throughout this study:

African-American: African American is the term applied to Black persons of African descent who are citizens of the United States of America (Berlin, 2010; Diller, 2015). The term "Black" broadly refers to persons of African ancestry who are either immigrants or citizens residing in the United States (Agyemang, Bhopal, & Bruijnzeels, 2005; Cross, 1991). For the purposes of this dissertation, the terms "Black," "Black American" and "African American" will be used interchangeably throughout this study.

Caucasian-American: Caucasian American refers to White persons who are of European origin. The term "White" is broadly applicable to persons of European ancestry who are immigrants or citizens residing in the Unites States of America (Bhopal & Donaldson, 1998; Diller 2015). For the purposes of this dissertation, the terms "White," "White American" and "Caucasian" will be used interchangeably throughout this study.

Ethnicity: Ethnicity is defined as personal identification with a group in which symbols are the basis for identification (Glazer, Greeley, Patterson, & Moynihan, 1974). Race and ethnicity are separate but overlapping concepts that are often used synonymously (Bhopal & Donaldson, 1998, p. 1304).

Ethnic identity: Ethnic identity refers an aspect of a person's identity, whereby they view themselves as belonging to an ethnic group including the culture and shared

practices that hold value and emotional significance in group membership, from which part of an individual's self-concept is derived (Phinney, 1992).

Identity orientation: Identity orientation is the relative value or level of importance that an individual ascribes to various identity characteristics when constructing their definitions of self. Individuals look to their IOs to fulfill their identity needs in the dialectical developmental processes when conducting self-interpretation (Cheek, 1989; Hogan & Cheek, 1983).

Misogynoir: Misogynoir is a term that combines the word misogyny and the French word for black, noir. It describes the specific type of misogyny directed towards Black women where both race and gender both play roles in bias.

Religiosity: Religiosity refers to the intrinsic motivations associated with spiritual life. The term is characterized by religious devotion and activity; or the practicing of one's religious and spiritual beliefs (Allport & Ross, 1967). Intrinsic religiosity is concerned with the cognitive, behavioral, and affective components of religious practices (Dollinger 2001; Dollinger & Malmquist, 2009). Notably, terms such as "spirituality" and "religious" may also be used in this paper, with similar meaning.

Limitations

This study has limitations that may impact the generalizability to other populations. Firstly, the results of this study were constrained due to the specificity the sample of convenience used. Participants were recruited and selected for an online survey. Therefore, care should be taken regarding applying the finding in this study to all women. Secondly, the sample was limited to only women who self-identified as AA or CA. Thus, the generalizability of finding was limited to women, and more specifically,

women who are ethnically grouped as either Black (AA) or White (CA). Thirdly, this study did not capture the changes that may have occurred over time in the phenomena represented by the constructs of RE, EI, and IO. Fourthly, the instruments used to study the variables (The Multigroup Ethnic Identity Measure [MEIM; Phinney, 1992], BRS-6 [Dollinger, 2009], Aspects of Identity Questionnaire-IV [AIQ-IV; Cheek and Briggs, 2013]) limited the strength of these findings as they were self-report measures which might be influenced by social desirability. Finally, causality was implied in between or among the variables.

Delimitations

For the purposes of this study, data collection was limited to adult women over the age of 24, with a graduate degree, across the United States. The participants of the study were selected from Black/AA and White/CA female populations. Thus, it is possible that the findings reflect characteristics unique to this group and are therefore not generalizable to other populations.

Organization of the Study

This dissertation has been organized into five chapters. Chapter 1 of this study provides the background, states the rationale for the study, introduces the statement of the problem, the purpose of the study, conceptual framework, research questions, significance of the study, definition of terms, limitations and delimitations of the study, and the organization of the dissertation proposal chapters. Chapter 2 presents a comprehensive review of literature and relevant research associated with RE, EI, and IO and their relationships to each other. This chapter also includes an exploration of the

implications of the three aforementioned variables in regards women. Chapter 3 provides a general introduction, population and sample, hypotheses, definition of variables, instrumentation, administration of data collection, and analysis procedures. In Chapter 4, results, data analysis, statistical analysis and related tables are provided. A summary of the study which links the results to current research is presented in Chapter 5. This chapter also includes a discussion of the findings, as well as conclusions, and recommendations for future research.

CHAPTER 2

LITERATURE REVIEW

Introduction

The purpose of this literature review is to describe and evaluate the current literature on RE, EI, and IO. This chapter presents an overview of RE, EI, and IO while exploring and documenting the varying factors impacting both AA and CA women.

The role of RE and EI in women's IO is both provocative and complicated, offering researchers an abundance of information for exploration and study. While gender differences in identity development have been investigated on dimensions of spirituality and RE (Bryant, 2007; Simpson, Cloud, Newman, & Fuqua, 2008), differences in IO along the dimension of RE and ethnicity have not been fully explored.

Previous studies also have shown that women more frequently participate in religious activities than do their male counterparts, and that difference in religious participation is directly related to differences in how males and females are socialized (Francis & Dickinson, 1997). Researchers have demonstrated that women's religious development is unique and different from men's, and that women are more spiritual than men, attributing traditionally feminine and family-centered traits to their religious expression (Black, 2013; Bryant, 2007; Loewenthal, MacLeod, & Cinnirella; 2000). Yet there is no prevalent research comparing the influence of religion and ethnicity on the identity of women from different cultures, or racial and ethnic groups. Because the

differences in religiousness for males and females have been highlighted in research studies, it may be assumed that differences in RE are comparable among women from different ethnic backgrounds. Although the relationship between gender and religious behaviors is apparent, the link between RE, EI, and IO in AA women and CA women is not empirically accounted for. To propose a study on RE, EI and IO comparing AA women with CA women assumes that there may be a relationship between these three variables, and that the relationship is measurable in some way.

Sources for Material

For this review, the search involved the use of online databases such as EBSCOhost, Google Scholar, and Psych-Info. In order to find studies pertinent to the topic, key words and their synonyms were used. For example, EI was interchanged with ethnicity, culture, and racial identity. Additionally, the word RE was replaced by religion, religiousness, and spiritually. Moreover, IO was replaced with individual identity, PI, and SI in order to access the articles. The literature review covered both quantitative and qualitative research, spanning from approximately the late 1800s to 2017.

Overview of Literature Review

The first section of this review is comprised of a conceptual overview of IO and the measurement of IO. The second section of the review includes a conceptual overview of RE and the measurement of RE. The third section includes a conceptual overview of EI and the measurement of EI. Discussion of the relationship between RE and orientation and measurement of IO comprise the third section. Similarly, the fourth section includes a discussion of the relationship between EI and IO. The next three sections examine the

relationships between (a) IO; (b) RE and (c) EI and women respectively. In the final section of this literature review, a summary and analysis of the research and theoretical framework presented in this chapter is presented.

A Conceptual Overview of Identity Orientation

Identity is a socially constructed concept used to categorize and describe components of the self (Berzonsky & Ferrari, 1995; Cheek, 1989; Demo, 1992; Oyserman, Elmore, & Smith, 2012). Identity asks the ontological question "Who am I?" (Bugental & Zelen, 1950; Kuhn & McPartland, 1954) and is predicated on the philosophical assumption of what it means to exist. James (1890, 1912) was one of the first known American psychologists to begin exploring the complexities of identity as a distinctive, coherent phenomenon. He theorized that there was a difference between the internal and external aspects of identity. According to James, spirituality, which constitutes the internal or subjective self, is an essential aspect of PI. The external or social self, he continued, is based on interactions with society and the reactions of others that contribute to a person's idea of their social self. James was making a case for his argument that PI and SI were in fact two distinct phenomena, observing that they work in conjunction to bring thoughts and actions together (James, 1890; Buss & Cantor, 1989).

James (1890) also theorized that people have many selves. Similarly, Jones and McEwen (2000) postulated that a core sense of self is at the center of "multiple dimensions of identity" (p. 406). Jones and McEwen went on to state that the centrality of the core identity is experienced as the PI. This core identity is contrasted with other identities, which may be considered as peripheral or outside, and therefore may be less meaningful. However, dimensions such as race, gender, and religion are integrally

connected to the core self-identity. Jones and McEwen posit that there is not just one identity, but instead, there are multiple identities.

Marcia and Josselson (2012) theorized that identity is a process whereby an individual forms self-reference from seeking their place in society, rather than looking inward to themselves. Identity has been tied to a host of other collective factors that exist within the individual simultaneously. According to Marcia and Josselson, some of these factors are "physiological, cognitive, and social expectation," all of which begin to emerge around late adolescence (p. 619). In order to transition from childhood to adulthood, Marcia and Josselson surmise that adolescents must make "occupational and ideological commitments" that will help them thrive as individuals, and as a part of the larger society. It would appear that these researchers are alluding to the idea that self-identity is implicitly interwoven with the SI. A person's wellbeing, then, is predicated on having their particular needs and abilities "acknowledged and balanced with demands and rewards" in an environment that affirms them (Marcia & Josselson, 2012, p. 619). Research has also shown that individuals' identity is largely formed by how they view themselves in relation to others (Baumeister, 1987; Markus & Kitayama, 1991; Tajfel, 1978; Usborne & de la Sablonnière, 2014).

Identity orientation refers to the importance that an individual places on attributes that are used to construct identity definitions (Cheek & Briggs, 1982). It is concerned with how individuals manage various identity attributes in order to manage and maintain their self-identity (Berzonsky & Ferrari, 1995). Psychologists and sociologists placed emphasis on personal or social aspects of self-definition, arguing as to which one is more important to identity. Two fundamental aspects of identity, namely PI and SI, have been

explored extensively by theorists (Hogg & Terry, 2000; James & Eisenberg, 2004; Mead, 1934; Tajifel, 1978). Personal identity is defined as the individual differences that categorize the self as unique and distinct from other persons. Social identity, on the other hand, is defined as the categorizations of self and others into groups based on shared similarities with members of certain social categories (Ashforth & Mael, 1989; Deschamps & Devos, 1998; Doise, 1988). Research has suggested that while some persons are primarily oriented towards a PI, others are more socially oriented. People who consider themselves to be personal-identity oriented tend to focus on personal achievement, working independently, and spending time alone. Personal identity theorists are concerned with if and how the soul accounts for PI, and the idea of the brain and consciousness (Nimbalkar, 2011). By comparison, social-identity oriented individuals are more concerned with group acceptance, feel positive about accepting in group norms, and focus on service to others (Hammer, Crethar, & Cannon, 2016; James & Eisenberg, 2004). Social identity theory posits that individuals are categorized into groups by way of organization where social categorizations are given meaning and the relative worth of groups as well as individuals is assessed. Instead of a PI, persons who identify according to social group membership perceive themselves as having a SI (Hogg & Terry, 2000).

In analyzing the relationship between values and identity, Hitlin (2003) described the premise of PI. According to Hitlin, PI involves pursuing interests and goals separate from his or her community. Thus, the emphasis of PI is not on communal involvement, but rather a sense of individual autonomy. Hitlin suggested that the difference between the group identity and one's PI is that the personality is experienced as being authentic in that it is unique to each person, and a core part of who they are. Authenticity, according to

Hitlin, is crucial to PI because it allows for an individual to act according to the dictates of his or her values. Within the research literature, scholars tend to use the terms "self" and "identity" interchangeably (McGuire & McGuire, 1988; Pedersen, 1994). Some identity theorists define PI as being synonymous with self-identity or core identity (Giddens, 1991; Jones & McEwen, 2000). Self-identity, like PI is said to be an individual's awareness of what separates him or her from other individuals and from the community or group (Giddens, 1991).

For years, identity theorists have sought to understand IO and the contributing factors of why some individuals are oriented towards a PI while others are oriented towards a SI. While Mead (1934) recognized that PI was core to the self, his goal was to demonstrate the importance of social interaction to self. He explored how linguistic communication, which he termed symbolic interaction, contributed to creating and developing the self-image (Mead, 1934). In the construction of identity, Mead (1934) has argued that it is impossible to truly separate PI from SI. The link between social structure and self-concept is explored by Stryker and Serpe (1982) with Stryker's developing self-identity theory. Stryker and Serpe posit that the "self" develops the same way our relationships with others develop—through social interaction. They theorize that the basis of self-formation is rooted in the meanings attached to being a part of an ethnic or religious group, (Stryker & Serpe, 1982).

Measuring Identity Orientation

Based on items from Sampson's (1978) list of identity characteristics that were judged to represent the domains of personal and SI, the Aspects of Identity Questionnaire was introduced by Cheek and Briggs (1982). Cheek and Briggs subsequently reworded

some items, eliminated others altogether, and then developed new items to improve the reliability and content validity of the measures (Cheek & Hogan, 1981; Hogan & Cheek, 1983). Psychometric analyses indicated that certain items originally scored in the SI category (e.g., "Being a part of the many generations of my family") were tending to cluster on a third factor representing communal or CI. A third scale for this domain was developed (Cheek, Tropp, Chen, & Underwood, 1994) and has now been expanded (Cheek et al., 1994). Neither the social nor collective scales focus on intimate relationships with close friends or romantic partners, so a fourth scale for relational IO ("Being a good friend to those I really care about") was added to the AIQ-IV (Cheek et al., 2002).

In expanding on the AIQ, Cheek and Briggs made several revisions to their original scale to include CI in the AIQ-IV. Cheek et al. (1994) justified the addition of CI by distinguishing between social and CI orientations. These two aspects of identity are not interchangeable because SI captures parts of one's public image, while CI encompasses shared interests and group membership. The most recent questionnaire, the AIQ-IV, has been updated to include a forth scale for relational IO to capture how persons see themselves in the context of intimate relationships (Cheek et al., 2002).

A Conceptual Overview of Religiosity

Over the years, religion has remained an important aspect of life for many Americans. From the founding of the country, religious values and beliefs were deeply imbedded as a salient aspect of existence. With the changes of modernity, some theorists began to predict the demise of religion in favor of secularism (Kim, 2011). While there is growing indifference about religion, it remains a firmly rooted part of American

ideology. Gallup polls report that most the population consider themselves religious and that religion is an important aspect of their lives (Gallup, 2016).

From a historical perspective, the study of religious phenomena as a topic for scientific inquiry has had a longstanding relationship with the discipline of psychology. Psychology, at its emergence as a distinct branch of science, was primarily rooted in philosophical ideology. With the expansion of the field from philosophy to science, questions regarding the role of religion and spiritually in human experience have legitimized the study of these concepts. Some of the most notable early psychologists, including James, Freud, Jung, Hall, Erikson, and Adler, have considered RE as a topic worthy of investigation (Batson & Schoenrade, 1991; McCullough, Tsang, & Brion, 2003; Nielsen, 2000).

The definition of RE has remained a challenge for researchers. For the past few decades, psychologists, sociologists, and theologians have struggled to dimensionalize the components of RE into an operational construct that would be applicable across multiple disciplines (Batson & Schoenrade, 1991; Cornwall & Albrecht, 1986; Holdcroft, 2006). Religiosity is an elusive term often used interchangeably with religiousness (Holdcroft, 2006). Researchers recognized that the complexity involving attempts to define RE made it difficult to operationalize for study (Glock & Stark, 1965; Loewenthal et al., 2002). What many researchers have done instead is identify and discuss the behavioral, emotional, and cognitive aspects of religion. In reviewing the many facets of RE, Holdcroft (2006) found that researchers tend to frame this term as a component of religion, or as being synonymous with it. She further noted that the complexity involved in defining RE is cause for some confusion not only in understanding what RE means,

but also in understanding what it measures (Holdcroft, 2006). Likewise, Gallagher and Tierney (2013) agree that ambiguity exists in defining RE as it is often used interchangeably with a similar term, religiousness, in describing one's commitment, conviction, and dedication towards a deity. With little agreement on a universal definition of RE among academics, research appears to be more focused on dimensions of terms that are equivalent to it (Holdcroft, 2006). Over the years, several theories have emerged that propose multiple dimensions of RE.

Social psychologists began giving serious thought to the question of what parameters made up RE around the middle of the twentieth century (Batson & Schoenrade, 1991). Allport and Ross (1967) explored two distinct dimensions of RE: extrinsic and intrinsic. Seemingly opposites, the extrinsic-intrinsic orientation provides two basic dimensions that operate independently of each other (Batson, & Schoenrade, 1991; Holdcroft, 2006). According to Allport and Ross (1967), extrinsic RE demarks a self-serving and superficial use of religion as a means to an end. Essentially, the person views religion as beneficial for social and political gain. Intrinsic RE refers to a type of religious commitment that becomes a part of an internalized belief system (Dollinger & Malmquist, 2009). The individual sees religion as an end in itself, incorporating religion as the organizing principle of their lives (Cook, Kimball, Leonard, & Boyatiz, 2014). Batson and Schoenrade (1991) revised Allport and Ross's (1967) scale, adding a third dimension called "religion as a quest." Quest involves asking existential questions, exploring the unknown, and seeking the truth in the religious experience. In essence, the quest is an open-ended approach to that captures psychological aspects of religiousness that the intrinsic-extrinsic model does not.

Other multidimensional approaches for examining RE have emerged from the research. Fukuyama (1960) identified four dimensions of RE, including cognitive, cultic, credal, and devotional. Lenski (1963) also identified four different ways of expressing RE: associational, communal, doctrinal, and devotional. Glock and Stark (1965) examined five dimensions of RE: experiential, ritualistic, ideological, intellectual, and consequential. Throughout the literature, other studies have focused on the multidimensional facets of RE that encompass cognitive, social, behavioral and cultural aspects.

Measuring Religiosity

Several researchers have undertaken measurement of RE. The most widely used method for RE is the ROS developed by Allport and Ross (1967). While the scale is purported to measure religious orientation, there is some overlap in both measuring and defining religious orientation with RE and religiousness. For instance, the scales reflect intrinsic and extrinsic religious orientations, or RE. In standardizing the revised Intrinsic/Extrinsic ROS, Darvyri et al. (2014) use the term religiousness. In their standardization report, they found the existence of both extrinsic and intrinsic religiousness. However, the authors found that demarking intrinsic as personal and the extrinsic as social was a division they were obligated to accept.

The Centrality of Religiosity Scale (CRS) by Huber and Huber (2012) was designed to measure how important religious meanings are to personality. The scale is comprised of 15 questions that discuss core definitions of RE that represents religious life. According to Huber and Huber, the rationale for their construction of the CRS is

theoretically based on five core dimensions, which include public practice, private practice, religious experience, ideology, and intellection dimensions.

The BRS-6 is another scale used to measure RE. Developed by Dollinger (1996, 2001; Dollinger & Malmquist, 2009), the BRS-6 is designed to assess intrinsic RE, expressed through behavior, cognition and affect. The BRS-6 is a self-report measure with six items. The last of the six items captures the possible correlation of spirituality as an overlapping part of religion. Brief scales like the BRS-6, because of their precise nature, may account for cooperation from participants and may also assist researchers in capturing more information in their assessment (Dollinger & Malmquist).

A Conceptual Overview of Ethnic Identity

Definitions of EI vary according to the underlying theory embraced by researchers and scholars, depending on their intent in resolving its conceptual meanings. One of the challenges of conceptualizing EI is that it is often conflated with racial identity. Vargas and Stainback (2016) say the following:

> Race is multidimensional; experienced not only in accord with how one self-identifies but also in relation to how one is perceived by others. In contrast to this well-established understanding, the vast majority of survey-based sociological research employs only unidimensional measures of racial classification, often self-reported by the respondent. (p. 443)

In essence, EI refers to the affiliative association between an individual and a particular ethnic group. Ethnic group membership provides an individual with a sense of belonging and influences his or her thinking, perceptions, feelings, and behavior (Phinney, 1992). Symbols of EI include food, clothing, language, and traditions passed down from generation to generation as a part of an ethnic claim. Persons of mixed ethnic

or racial heritage may choose to associate with more than one group as they can claim at least two ethnic groups (Root, 1992).

While some researchers assert that race is not synonymous with ethnicity, it should be noted that one's ethnic group membership may be influenced by racial and cultural factors (Cheung, 1993). However, Tajfel (1978) suggests that for many persons, there is a struggle to maintain their sense of group membership and culture within the dominant society. He explains that social systems attempt to categorize people and by doing so dictate identity trends.

Measuring Ethnic Identity

The MEIM is a survey tool by Phinney (1992) that is designed to measure ethnic identity. The survey focuses on assessing EI commitment. After conducting a factor analysis of a large adolescent sample, Phinney revised the MEIM to include two factors. The first factor (EI Search) is developmental and is the cognitive component. The second factor (affirmation, belonging, and commitment) is an affective component. Items 1, 2, 4, 8, and 10 comprise EI Search, while affirmation items 3, 5, 6, 7, 9, 11, and 12 make affirmation, belonging, and commitment.

According to Phinney, EI commitment has been associated with psychological well-being, decreased substance abuse, and absence of depression (Phinney, Cantu, & Kurtz, 1997). What makes the MEIM unique among other measures of race or identity is that it can be used on different ethnicities and can be used comparatively. In contrast, existing measures have focused specifically on the ethnic behaviors and practices of a particular group (Phinney, 1992). However, the MEIM is relevant across groups because common to all ethnic group members is the "self-identification, sense of belonging, and

attitudes towards one's group" (Phinney, 1992, p. 158). Components of EI include self-identification and ethnicity, ethnic behaviors and practices, affirmation and belonging, and EI achievement (Phinney, 1992).

The model designed by Phinney has three stages: (a) Unexamined EI, (b) EI Search/Moratorium, and (c) EI Achievement. In the first stage, individuals have a lack of interest in exploring their ethnic background. In the second stage, a harsh or indirect event precipitates development of a person's EI. In the third and final stage, individuals come to terms with who they are and gain a clear sense of their EI.

One of the problems Phinney (1992) noted in measuring EI is that no other scale exists that assesses ethnic or racial identity for multiple groups at a time. Before she established the MEIM, approaches to measuring ethnic or racial identity served particular populations separately. Cross (1991) outlined his theory of *nigrescence*, which explored AA identity. *Nigrescence* is a word of Latin origin that describes a process of becoming Black or developing a racial identity. He questioned "What is blackness?" while asserting that too often what it means to be Black was imbedded in discourse regarding the oppression they suffered. He cautioned researchers to be careful not to define Black people through oppression. According to Cross's (1991) model of Black racial identity development, there are five stages in the process, identified as Preencounter, Encounter, Immersion/Emersion, Internalization, and Internalization-Commitment. The Cross Racial Identity Scale (Cross & Vandiver, 2001) was developed after revision of Cross' *nigrescene* stages. Like Cross, Helms (1990a, 1990b; Helms & Carter, 1990) developed racial identity scales focusing on five developmental stages. Although the Racial Identity Attitude Scale (Parham & Helms, 1985) is the more prominent work, she also proposed a

theory of White racial identity and corresponding measurement using the White Racial Identity Attitudes Scale (Helms & Carter, 1990). Sellers, Smith, Shelton, Rowley, and Chavous (1998) introduced the Multidimensional Model of Racial Identity in order to understand the significance of race in the self-concepts of AAs. They argue that although many ethnic groups have experienced discrimination and oppression, the experiences of AAs in the Unites States are markedly different.

The Relationship Between Religiosity and Identity Orientation

For many years, the link between RE and identity has been a topic for exploration in psychology. James (1890) was among the first known theorists to explore components of religion and its relationship to identity. He proposed that identity is comprised of the internal and external aspects of the self. James saw internal identity as the personal or the spiritual self. From this perspective, James saw the spiritual identity as the most important element of the self. He suggested that the spiritual self is connected to the empirical part of identity and subjective inner being. In discussing selfhood, Dollinger (2001) asserts that RE is "identity conferring in nature" and that a central aspect of personhood is one's religious identity (p. 72). Youniss, McLellan and Yates (1999) point to Erikson's social concept of the identity process. According to Youniss et al., Erikson (as quoted by Youniss et al., 1999) believed that "identity is not found when individuals turn inward on themselves in a form of self-reference. Rather, it involves turning outward to seek one's place within society" (p. 250).

Erikson (1968b) explored how religion contributed to the identity formation to adult development. His comprehensive theory of psychosocial development has eight

stages (infancy, early childhood, play age, school age, adolescence, early adulthood, adulthood, and old age) which encompass childhood, adolescent, and adult stages of the life cycle (Marcia & Josselson, 2012). According to Erikson (1968b), religious expression could have negative or positive effects on a person's ego identity. Erickson's conceptualizations lead him to state that religiousness and spirituality profoundly resolve the individual identity crises which demark an individual's identity across the life span (Erikson, 1968b; Kiesling & Sorell, 2009). He argued that religion is a pivotal component of the "sociohistorical matrix" through which identity takes shape. In Erikson's view, religion and religious traditions ground morals, beliefs and behaviors and helps individuals make sense of the world. Additionally, Erikson (1968b) suggests that religion offers transcendent meaning imperative to adolescent identity formation and well-being (King, 2003). Kiesling et al. (2008) agree that finding ultimate meaning and focusing on a relationship with the sacred is the focus of spiritual identity.

When examining previous literature on the relationship between RE and IO, SI has been linked closely with religious association. In their 2007 study, Greenfield and Marks (2007) posited that the knowledge and emotional significance of having a sense of belonging to a group was the basis of forming SI. In particular, Greenfield and Marks asserted that SI theory provides an explanation for the relationship between a high level of participation in religious services and increased psychological well-being. They investigated their theory by using a 1995 Midlife in the United States survey of 3,032 persons between the ages of 24-75. The results of their study indicate that having a higher religious SI is a protective mechanism from distress, enables persons to make favorable in-group comparisons, and promotes overall well-being (Greenfield & Marks, 2007).

Past research on RE and identity have described SI and CI as essentially the same concept, using the terms interchangeably. Fischer et al., (2010) discussed CI synonymously with SI when describing Muslim culture and Judeo-Christian tradition regarding social cohesion and in-group solidarity. The researchers contrast the collective themes found in Eastern religions with the concept of individual identity found in Western religion. Fischer et al. go on to offer a historical perspective in explaining that Western religion has influenced the individualistic themes of psychology. They argue that fundamental to Christianity in Western culture is the belief in personal salvation and individual autonomy regarding a relationship with God. According to Fischer et al., this individualistic position was adopted by psychology after being presented by Williams James in the early 20th century.

In explaining why religious rituals such as the Bat Mitzvah are commemorated in Judaism, King (2003) described the social significance of belonging and in the religious community. It is through the religious group that behavioral norms are exemplified and passed down. Young people who belong to religious groups are able to develop interactive, supportive relationships where common goals, beliefs, and values are shared. Taken in this context, religion appears to influence identity of young people by providing an intergenerational environment that fosters identity development.

The Relationship Between Ethnic Identity and Identity Orientation

Although some scholars remain adamant that race and ethnicity are not synonymous terms, the two constructs are often used interchangeably. Hunter & Sellers (1998) posit that while race is a defining construct in American society, it is not the same

as ethnicity. According to Hunter and Sellers, not only is race is a marker for ethnicity and culture, but it is also and associated with structural inequality. The authors further suggest that race is associated with culture and a sense of shared history of a group, but also represents the demarcation of structural inequality, injustice, and discrimination experienced by a group. Helms (1990b) differentiates between race and ethnicity but acknowledges that ethnicity is used as a euphemism for race. She maintains that ethnicity may be a better descriptor for SI as it is connected to the culture of the group an individual belongs to as well as that of his or her ancestral group. Moreover, the influence of race and culture on the development of beliefs, attitudes, values, and behaviors have been given attention in recent literature. Therefore, the assessment of racial and EI often times overlaps in the field (Helms, 1990b; Sciarra & Gushue, 2003).

Some research has investigated the associations between EI and IO. In studying the relationship between ego strengths, RE and personal adjustment, Gfellner (2016) asserted the importance of PI development to overall well-being. She sampled North American Indian/First Nations adolescents in grades seven through 12, pointing out that indigenous youth are an understudied group who face considerable disadvantages regarding mental and physical well-being. Gfellner found that ego strengths are a significant factor in developing REI among indigenous adolescents, in the context of PI development.

In their recent study, Healy et al. (2017) examined ethnic and racial identity in relation to social group identity. With the goal of increasing their knowledge of how racial and EI influence genetic substructure in admixed populations, the researchers questioned 98 New Mexicans who self-identified as Hispanic or Latino. The results of the

research suggest that persons who have a multiracial heritage may experience SI differently from others in the population.

The Relationship Between Identity Orientation and Women

The conceptualization of women's identity by early theorists reflects a male perspective that was reflective of the time of history. The writings of Freud are particularly scrutinized for their perspective of women. Foundational to classical analytic theory is belief that women are inferior because of their genitals and their moral weakness (Josselsen, 1987). Horney (1973) proposes the subject of femininity and questions some of Freud's assertions regarding psychosocial development regarding females. Keefe (2016) offers this explanation:

> We see here a modality of masculinity which is much more than a feature of individual psychology; it is an ideological construction of power in which male mastery over women serves as the root model and metaphor for the constitution and legitimation of political and economic power. The term "hegemonic masculinity", coined within masculinity studies, is useful here; this ideology of masculinity is hegemonic because it has successfully reproduced from generation to generation for millennia, constructing elite males as "real men" who demonstrate their masculinity through the violent appropriation of power and resources from those with less power. Within such an ideological world, power, be it political power or male sexual power, is about possession, penetration and control. The eventual triumph of patriarchal monotheism in the ancient Near East is surely interrelated with this pervasive ideological complex of masculinized power and sexually aggressive masculinity (p. 38).

Contemporary psychology offers not much better. According to Josselson (1996), there are no adequate theories of women's development in psychology. She argued that psychology was only concerned with women's identity regarding motherhood, potential motherhood, or failure to achieve motherhood. It was not until the 1980's that the emotional life experiences of women was encompassed in the literature. Nonetheless, even within the context of advocating for a deeper exploration of women's identity,

Josselson is one of several feminist scholars (Alcoff, 1998) who have focused only on the experiences of Middle-class White women.

When addressing women's IO, there are distinguishing features between AA and CA women. While feminism has become associated almost exclusively with White women, Black feminists have coined the term womanism. The difference between womanism and feminism is that the former tackles and issues of intersectionality and misogynoir while the latter does not (Boisnier, 2003; Hooks, 1981; Walker; 1983). Black women and White women differ in their definitions of womanhood and their attitudes towards feminism (Boisnier, 2003).

Although both feminism and womanism have been linked to higher self-esteem, traditional feminist ideology has remained traditionally focused on exploring the issues of White women and has rarely addressed challenges faced by Black women and other women of color (Josselson, 1987; Wolff & Munley, 2012). In surveying 145 female students from undergraduate psychology classes on feminist identity, womanist identity, and self-esteem, Boisner (2003) found that Black women related more strongly to the womanist model, while White women to the feminist model. Feminist consciousness has been identified as a salient part of identity for both groups.

To further understand differences in IO when comparing AA women and Caucasian women, it is helpful to understand the genesis of their fraught coexistence in America. To have honest discourse about the relationship between these two groups, it must be acknowledged that a form of sisterhood never existed between Black women and White women in America (Collins, 2000; Hurtado, 1989). From the time the first slave ships docked in the new world, White mistresses and Black slave women were at enmity.

The nineteenth century South set the stage for the antagonistic relationship that exists between Black women and White women today (Smith, 1949). Although historians tend to romanticize the role White women played in slavery, portraying them as passive victims of the same systematic oppression inflicted on slaves, this was hardly the case (Fox-Genovese, 1998, Glymph, 2008; Roberts, 1994). The mistress was said to have made the plantation a civilized place where she cared for her slave and her household. Ultimately, the mistress was not only complicit, but instrumental in the violent punishment and torture inflicted on slaves (Northup, 1856). The southern belle—virtuous meek, pious, genteel, and charm personified—was a myth (Mgadmi, 2009). In reality, a study of the relationship dynamics between White mistresses and their slave women finds that their world was rooted in patriarchy, power differentials, and paternalism (Glymph, 2008).

Often overwrought with tension, competition, misunderstanding, and lingering resentment, attempts to bond over the sisterhood of feminism have proved futile (Smith, 1949). For one thing, White women didn't view Black women as equals. In the antebellum South, White women "accepted and supported the social system that endowed them with power and privilege over black women" (Fox-Genovese, 1998, p. 243). In a world where Black women were only three-fifths human, Glymph (2008) provides a vivid description:

> White women wielded the power of slave ownership. They owned slaves and managed households in which they held the power of life and death, and the importance of these facts for southern women's identity – black and White – were enormous. In the antebellum period, White women were clearly subordinate to White men, but far from being victims of the slave system, they dominated slaves (p. 4).

American slavery shaped women's experiences and determined their identities so much so that it serves as a model for the perceived ideological difference between Black women and White women today. In analyzing the convoluted relationship between racism and gender stereotyping, Roberts (1994) considers how the Southern lady was seen as asexual while the overly sexual Black woman was the necessary other. Years later, during the movement for voting rights, White women seemingly ignored or dismissed the needs of Black women and other disenfranchised women of color in securing a space for themselves.

Existing research on EI and IO suggests that a relationship exists between these two concepts (Donovan et al., 2012; Gfellner, 2016; Schwartz, Zamboanga, Weisskirch & Wang, 2010; Verkuyten, 2016). However, research has shied away from discussing the sense of "otherness" experienced by Black females, who in essence belong to two minority groups (Mgadmi, 2009). White women occupy a space of privilege, based on their group membership with the dominant culture, while Black women belong to a disenfranchised race of people. Ironically, Black women were never invited to join feminist movements, which to a large extent still exclude Black women today (Boisnier, 2003). Perhaps White women, who are viewed as pious, ethereal, and virtuous, could more easily identify with a religion where the standard of their value was their perceived holiness. Meanwhile, Black women are viewed as the antithesis of White beauty and purity, stereotyped as dirty, over-sexualized and primitive (Mgadmi, 2009).

Identity Orientation and African American Women

Historically, Black womanhood has been constructed in reductive terms. She has been "othered" and stereotyped as the unfeminine "mammy," the sexually immoral

"Jezebel," and the lazy "welfare queen" (Roberts, 1994; West, 2008). In contrast, White womanhood has been framed as the antithesis of Black womanhood, exemplified by being pure, virtuous, and innocent (Smith, 1949). Therefore, it is necessary to dissect Black feminist thought from the ideology of White feminism. In their research on Black feminist attitudes, Hunter and Sellers (1998) examined three central issues of feminism: (1) recognition and critique of gender inequality, (2) egalitarian gender roles, and (3) political activism for the rights of women. According to Hunter and Sellers, the research on the intersection of race and gender suggests that for AAs, racial inequality is more salient than gender inequality. However, theoretical perspectives on the multiplicative effects of status positions and "outsider within" models suggest that minority group membership can be a catalyst for the development of feminist attitudes. Frable (1997) says the following:

> A model for empirical research on identity is provided by feminists' narrative accounts, notable for their efforts to incorporate neglected groups, dimensions and relationships, as well as their attention to sociohistorical context. Such works promote the concept of identity as socially constructed across multiple dimensions (p. 1).

As a framework for understanding AA women, Black feminist thought has challenged revisionist narratives by scholars that serve to reinforce myths regarding the identity of Black women. The Combahee River Collective Statement (1986) addresses (1) the genesis of contemporary Black feminism; (2) what we believe, i.e., the specific province of our politics; (3) the problems in organizing Black feminists, including a brief history of our collective; and (4) Black feminist issues and practice. They expound on how they came about:

> A Black feminist presence has evolved most obviously in connection with the second wave of the American women's movement beginning in the late 1960s. Black, other Third World, and working women have been involved in the feminist movement from

> its start, but both outside reactionary forces and racism and elitism within the movement itself have served to obscure our participation. In 1973, Black feminists, primarily located in New York, felt the necessity of forming a separate Black feminist group. This became the National Black Feminist Organization (NBFO) (Combahee River Collective Statement, 1986, p. 2).

Identity Orientation and Caucasian American Women

Part of the framework for understanding IO is rooted in the idea of identity as comparative. Thus, while Black women's IO stems from a collectivistic culture, White women, as part of the dominant ideology, tend to subscribe to American values of independence and individualism. At once, Caucasian women explore the relationship between feelings of superiority, White privilege, and White guilt. White women are at once privileged and oppressed.

The Relationship Between Religiosity and Women

Previous surveys of gender differences in RE by Frances and Dickinson (1997) dismiss socialization theories and find basis for gender differences in RE in psychological theory. Frances and Dickinson posited that psychoanalytic theory, where Freud alludes to an individual's personal relationship with God mirroring the relationship with their father, holds some validity. Frances and Dickinson note another psychological theory, by Feltey and Poloma (1991), which attributes the differences in RE to gender role ideology. Therefore, gender role ideology is a better predictor of individual differences in RE among men and women (Frances & Dickinson, 1997).

In her research, Bryant (2007) used traditional developmental theory and feminist theory in framing her study. Bryant suggests that differences in religious belief and practice are based on gendered differences in spirituality. However, she also includes

feminist theories, which emphasize a woman's spirituality. Going a step further, Boisner (2003) differentiates between feminist and womanist identity development models in studying RE. According to Boisner (2003), both of these theories are based on the Cross model of Black identity development. Boisner (2003) expounds on Downing and Roush's five stages of feminist identity development, which closely parallels Cross's model. Downing and Roush (as cited by Boisner, 2003), state that the stages women pass through chronologically include Passive Acceptance, Revelation, Embeddedness-Emanation, Synthesis, and Active Commitment.

Although both men's and women's identity are influenced by their religious beliefs, researchers have found that the dimensions of RE are different for each gender, and that despite being more religious, women are typically devalued by religion (Maselko & Kubzansky, 2006; Ozorak, 1996). Research reveals that while women make up the majority of the petitioners, only 10 percent of clergy are female and that they are paid at a lesser rate than their male counterparts for the same job (Grant, 2016; Min, 2008; Nell, 2015; Walter, 1990). Given that most religious institutions are traditionally patriarchal structures which espouse ideologies that view women as non-equal to their male counterparts, some feminist scholars contend that religion is repressive to women (Avishai, 2008; Lorber; 1994; Mack, 2003; Ramazanoglu, 2012).

Ozorak (1996) suggested that the marginalization of women may impact how they viewed themselves. She interviewed 61 women, asking them how their past and present religious beliefs and practices affected the way they felt about themselves. She also questioned the women about any changes in their religious practices, and what they attributed those changes to. Ozorak found that many women she interviewed "did

perceive inequality but coped with it by cognitive restructuring" (Ozorak, 1996, p. 17). She also found that prevalent themes for women had to do with relationships, as opposed to individuation. She believed that women deal with inequalities because they categorize the inequality as less meaningful than the benefits of their experiences of faith.

Depiction of femininity in society, and specifically in the media, is polarized towards dehumanizing and sexist images. Whether it is the portrayal of White women as the impossible-to-achieve idealization of beauty; or Black women as the caricatured mammy figure (West, 2008; Mgadmi, 2009), these vantage points are problematic. They each fail to recognize and respect women as fully realized human beings. Ironically, women seek solace from these stereotyped portraits through their experiences of RE. Women require an environment where they are empowered and their vulnerabilities are not exploited (Briggs & Dixon, 2013; Hattie & Beagan, 2013).

However, these theories do not take into account that women's identity development is different from men's, in particular when it comes to RE. Bryant (2007) acknowledged that empirical research has scarcely focused on the dissimilarities in RE among males and females. Bryant shed light on the disparity in religious and spiritual activities that occur throughout the lifespan for each gender. She notes that girls attend religious services, regard a commitment to their faith, and to God, as important more so than boys. This feeling of connectedness with a transcendent being grows as women get older; as college women report daily prayer and devotion more so than their male counterparts. According to Bryant, women prioritize personal commitment to God, attending services, involvement in prayer, and service to others. Grant (1989) explained:

> Because the divinity came in the form of male, the male has been divinized. Consequently, to argue that Jesus is universally for all is to ignore the fact that it is

> because of Jesus' maleness that women are "universally" excluded from the hierarchy of the church (particularly mainline denominations). It is this very "maleness," in spite of arguments for universalism, which has been problematic for women (p. 44).

Although religion has been traditionally male-centered, feminist ideologies offer an alternative perspective by women that reflects women on their own terms. Bryant (2007) suggests that the religious inequalities faced by women have perceptibly impacted their religious identity. Because male-dominated religious systems have not honored feminine spirituality and RE, women may begin to feel repressed in other areas of their lives. Briggs and Dixon (2013) explain that injustices in religious institutions may carry over into women's personal, familial, and professional relationships. They further assert that the sense of inequality and injustice, of not being in a non-nurturing environment, and of not having their spiritual needs honored, leads women to abandon traditional religion. Briggs and Dixon argue that understanding women's religious needs requires a deeper understanding of their spirituality.

Because religion is important in the lives of women (Maselko & Kubzansky, 2006), it would be beneficial to recognize themes associated with women's RE. Themes reflected by traditional religion tend to depict women as weak, dependent, and silent. Briggs and Dixon (2013) suggest that alternative themes related to equity and justice become a part of women's new religious identity were they are depicted as strong and well-rounded.

Furthermore, ideas of God as White and male carry implications for identity as White men are viewed as closer to god and Black women furthest away (Azaransky, 2013; Johnson, 2015). In their paper analyzing the discrimination towards women's access to the priesthood within the Catholic Church, Martinez et al. (2012) explored the

link between the adoption of female priests and perceptions of God as female. Similarly, Woodsong, Shedlin, & Koo (2004) were interested in AAs and CA on views about nature, God and the human body. The researchers found that Black and White respondents had similar views and saw women's place in the world as the physical vessels for bearing children.

Eurocentric and patriarchal depictions of God are common, even in predominantly AA churches (Barton, 2009). While some black churches are turning towards images depicting God as a black man, White feminists have attempted to replace images of God with images of "The Goddess" (Daly, 1978). However, the images of "Black Jesus" only portrays Black men, and images of "The Goddess" only portrays White women. In their revamping of theology, AA Churches and White feminists have been received criticism for excluding Black women (Grant, 1989; Hoffman, Knight, Boscoe-Huffman, & Stewart, 2007). Scholars have begun to pay attention to Afro religions and their impact on identity (Sams, 1995; Strandness, 1987). Depictions of African gods are inclusive of male and female gender representations. For instance, the Yoruban Goddess, Oshun, an African deity known for her abilities as a healer, nurturer, and lover, is represented through images of a Black woman (Ray, 1976). The importance of African mythology to religion and culture was explored by Idowu (1992) in illustrating the importance of the Festival of Oshun (Idowu, 1992). Dark skin is viewed as a character flaw, lighter skin as a virture. This has important implications of associating God as representative of whiteness.

Religiosity and African American Women

The longstanding relationship between AA people and Christianity in the United States can be traced back hundreds of years to when enslaved Africans were brought to America. Because they were considered property, slaves had no rights. Slavery not only required Africans to be subjected to cruelty, torture, rape, and death, but also required them to relinquish much of their culture. The institution of slavery, as a mechanism of control, was successful in that it incorporated physical as well as psychological domination on the enslaved. Forced to adopt the language, values, beliefs, customs, and religious practices of their oppressors, Black people understood that compliance was a means of survival (Hardesty, 2014). They also came to understand that the church could offer them communal support, safety, and spiritual comfort as well. Relegated to dehumanizing conditions, slaves embraced a religion where they were given self-worth, the promise of heavenly salvation, and eternal freedom. During the years of slavery until its abolition, religion became a fundamental part of Black liberation and freedom. The time of Jim Crow laws and the Civil Rights era further solidified the importance of religion in the lives of Black people as they strove for equality and justice. Serving as a refuge for the Black community, the church, specifically, the "Black" church, remains a powerful entity in America (Gallia & Pines, 2009). For Black people, the church serves as a harbor that for generations, has "shielded African Americans from the harsh realities of a nation filled with bigotry and mistreatment" (Williams, 2003, p. 4). The church continues to be a safe haven for multitudes of Black people. It is one of the few institutions in the United States that provides a place where Black people feel a sense of hope, dignity, belonging, and empowerment.

In the lives of AA women, the church serves as a psychological coping resource for mental health issues and life stressors such as racism (Mattis & Watson, 2008; Okuntounmu, Allen-Wilson, Davey, & Davey, 2016). Therefore, religion and spirituality are intricately interwoven into the social and political lives of Black women. Black women have gathered in these important spaces to share their experiences, advocate for themselves and organize for change (Gallia & Pines, 2009; Higginbotham, 1993; Reed & Neville, 2014). Granted, religious institutions have served as safe spaces for Black women where the challenges of being both Black and a woman are negotiated. Yet, those same religious institutions have been oppositional to egalitarian treatment of women. Within the church, Black women have struggled for opportunity and equality, fighting against the male-dominated hierarchy of the church leadership. The pushback against women seeking to acquire access to formalized leadership positions and positions of power have been ongoing. Chauvinistic use of prayer, misinterpretation of the Scriptures, and strength of male dominance and will have been a ploy to keep women on the peripheral (Higginbotham, 1993; Reed & Neville, 2014).

Despite the multifaceted benefits the church has provided for Black women, religion can also be viewed as a crutch used to pacify AAs into the docility of unknowingly participating in their own victimization. Given the deeply painful legacy of slavery, continued prejudice, and systematic racism in the United States, it is still a wonder that AAs have so fully embraced the religious beliefs of the majority culture. Theological analysis of racial inequality in the church highlights the discordance of portraying God as a White man, even in all Black congregations (Johnson, 2015; Siker, 2017). The symbolism of God as Caucasian is at once powerful and subversive.

Whiteness, mythologized from slavery as synonymous with purity and goodness, is a stark contrast to the stereotypes associated with Black womanhood (Kovel, 1988). The intrinsic goodness associated with whiteness is unattainable for Black women by virtue of their otherness. This disparity of race and gender presents a metaphor for the larger society, a place where White superiority is normalized and blackness is vilified, demonized, and criminalized.

It appears then, that some dissonance exists for Black women who identify as religious. AA women are the least recognized, represented, or respected group in the United States of America. Malcom X is often quoted as having said, "The most disrespected person in America is the Black woman, the most unprotected person in America is the Black woman. The most neglected person in America is the Black woman" (1962). Paradoxically, Black women have become the most religious demographic in the country (Labbé-DeBose, 2012), holding tightly to a belief in a God who has seemingly not delivered them (Gorham, 2013; Higginbotham, 1993; Reed & Neville, 2014).

When it comes to quality of life, Black women are at the bottom of the barrel socially, economically, physically, and emotionally. African American womanhood is often framed by the strong Black woman (SBW) archetype (Abrams, Maxwell, Pope, & Belgrave, 2014). The idea that Black women have to be stoic is pervasive and dangerous. African American women are not allowed the vulnerabilities afforded White femininity. Instead, AA women embrace archetypes, often living their lives with functional depression (Jones & Shorter-Gooden, 2003). Research by Watson and Hunter (2016) frames the SBW race-gender schema as being an adaptive mechanism to environmental

stressors that simultaneously produces tensions. Marginalized by society, Black women find solace in a religion that ironically, mirrors the societal structures that have kept them disenfranchised (Gorham, 2013). Unwavering loyalty to a church that is politically structured in ways that may be repressive to women seems counterintuitive. Despite religious institution being primarily androcentric in nature, Black women continue to make religion a central facet of their lives. Yet few researchers have discussed why or how Black women have remained steadfast in their spiritual and religious beliefs while facing challenges, obstacles, disappointments, and setbacks in their lives. It stands to reason that the protective factors of religion against mortality and morbidity for Black women need to be explored (Gallia & Pines, 2009; Grayman-Simpson & Mattis, 2012).

Racial disparity and power differences have existed in the United States since its inception. Historically, AA women are seen as less valuable, pure, beautiful, and intelligent than White women. Black women, as a double minority, are seen as the lowest on the totem pole of society (Mgadmi, 2009). Pervasive messages from the media also contribute to the perception of AA women as less feminine, less human, flawed, and unimportant. Yet Black women are the most religious demographic in the United States (Labbé-DeBose, 2012). The juxtaposing of socioeconomic disadvantage, lack of access to education, poverty, and perceived lack of desirability, seemingly contrasts with Black women's status as most religious in the United States (Hunter & Sellers, 1998; Settles, 2006).

Evidence suggests that the apparent disconnect, a schism, can lead to an existential crisis with modernized AA women forgoing their mother's Anglo Cristian values and instead embracing their African ideologies or atheism (Fonza, 2013). Few

researchers delve into exploration of the direct colonial legacy of Christianity. Fewer still pause to examine what AA women are were taught to believe about God, religion, and the role of women (Gorham, 2013). In interviewing Black women about these themes, Gorham found that they are leaving the church in favor of atheism.

Religiosity and Caucasian American Women

With respect to their theological convictions, CA women's experiences of RE bear some similarity to that of AA women's. Because religion is at once male dominated and patriarchal, both groups of women are subjected to inequalities within religious institutions. However, White womanhood, as it is constructed within religion, fits within the context of whiteness from which the norm of human experience is defined. Specifically, Christian White womanhood is constructed in ways that White women perform and subsequently benefit from their whiteness. For example, the Judeo-Christian image of the Virgin Mary is the epitome of White female purity, which validates the idea of darker hued women as sexually immoral (Hutchinson, 2014). Accordingly, many White women occupy a position of power due to their White ethnicity, which they contrast against non-White women. Grant (1989) states that "historically, White women have helped to perpetuate the image of the Black woman as promiscuous, bestial and immoral. Moreover, many Black women have physically suffered from the brutality of White women" (p. 52). Criticism of White feminist commentary on patriarchal religion reveals the problematic exclusion of racism and classism from the discussion. Indeed, White feminist authors point to the issues of sexism and oppression of women as in theology (Daly, 1978; Grant, 1989).

The Relationship Between Ethnic Identity and Women

Exploring the EI of Black women and White women implies that there are cultural and racial differences in comparing these two groups. The idea that Black women and their White female counterparts have different ethnic experiences is certainly not new. However, Hunter and Sellers (1998) suggests that ethnic group affinity may conflict with the development of feminist attitudes for both groups. Having a strong sense of EI has been linked with identifying with the collective rather than the individual. Findings by Martin and Hall (1994) suggest that a race first, gender second attitude is pervasive in Black women who have a strong group affinity and immersion-emersion racial identity. Similarly, historic accounts of White women identifying first with their ethnicity is also documented (Fox-Genovese, 1998; Roberts, 1994).

Society still dehumanizes and demonizes Black womanhood while upholding and deifying White women as the epitome of beauty, happiness, and maternal bliss (Mgmani, 2009). In doing so, these ideological chasms that contrast the worth of Black women with their white counterparts have served as barriers in that have hindered the soicoenomic and political progress of the AA woman (Combahee River Collective, 1986). The sequence of cause and effect cannot be ignored in looking at the interconnection of the past to the present.

Society has recognized slavery as a heteropatriarchal economic institution, designed and sustained by White supremacist domination, which suppressed all other identities while privileging its own (Davis, 2016). However, what society has failed to address is the resulting fractured relationship of Black and White women. Predicated on this system of oppression and discrimination, contemporary effects of this mangled

relationship elucidate why participation in a sisterhood for achieving liberation between both groups has proved unsuccessful. Some scholars contend that White women consider race as a more salient marker for identity than their gender (Grant, 1989; Roberts, 1994; Wolff & Munley, 2012).

Ethnic Identity and African American Women

Although researchers have studied groups with intersected, oppressed identities and the experiences of Black women in particular, they have not yet empirically and explicitly investigated the importance of the integrated Black woman identity in relation to individual Black and woman identities. However, the intersectional perspective suggests that Black women may see themselves more in terms of this combined, unique identity than additively as Black people and women (Collins, 2000). That is, Black women may think of themselves as separate from Black men and as distinct from other women because of their unique experiences, such as being potential targets of racial and gender discrimination and harassment. As a result, this combined Black-woman identity may take precedence in their self-concept over the individual identities of Black person and woman. In her study on understanding Black women's racial gender identities, Settles (2006) examined 89 Black women from colleges and universities from all over the United States. She found that the women rated their gender and race as equally important and their Black-woman identity was rated as more important than either the Black or woman identities separately.

Hull, Bell-Scott, and Smith (1982) believe that the unique position faced by Black women as a double minority is cause for concern. They explain that "the political position of Black women in America has been, in a single word, embattled. The

extremity of our oppression has been determined by our very biological identity" (p. xviii). An example of oppression is the stigmatization of Black women as welfare queens. In 1965, the Moynihan Report pointed to the disintegration of the Black family as a major cause of welfare dependence. Harris-Perry (2016) describes it:

> Moynihan's conclusions granted permission to generations of policymakers to imagine poor Black women as domineering household managers whose unfeminine insistence on control both emasculated their potential male partners and destroyed their children's futures. Instead of engaging Black women as creative citizens doing the best they could in tough circumstances, the report labeled them as unrelenting cheats unfairly demanding assistance from the system (para. 9).

Through media sensationalism, America perceived Black women as "strong," forthwith transmuting the Black family into a matriarchal hierarchy. By the 1980s, Black women became "welfare queens" and subsequently, in the eyes of the American public they became scapegoat of problems related to the social and economic decline of the family, including the epidemic of "crack babies" (Harris-Perry, 2016).

Paradoxically, Black women inhabit a bi-polarization of roles, in that they are at once considered the most marginalized group in society, yet are the most religious (Gallia & Pines, 2009). Although possessing a higher level of RE than any other group, Black women face barriers such as demographic and socioeconomic disparities that leave them vulnerable to physical and mental health issues (Robinson & Wicks, 2012). In explaining this phenomenon, Gallia and Pines (2009) attribute positive health behaviors in African-American women to the position of the black church as the center of the community. Conversely, Black women's RE is interlinked with the CI of the Black church, where culture and community are highly valued (Gallia & Pines, 2009; Robinson & Wicks, 2012).

Finally, it is important to note that Black people do not exist in a vacuum, as they are part of the larger society. In illustrating this point, Stewart (2002) reports that Black students on White college campuses tend to have difficulties in developing a positive racial identity. Stewart describes Black students' struggle as having a fragmenting impact resulting from being in a predominantly White institutions. Stewart alludes to the possibility that there is more than one aspect of identity and each impacts the other. In order to thrive, especially in a hostile atmosphere, Stewart proposes that identity integration must occur. Stewart includes issues of spirituality and faith as being a part of the process of seeking wholeness or integration. Another important factor in achieving identity integration is finding mentors who reflect their ethnicity and gender. Women who are successful attributed their success to having a mentoring relationship with an AA woman. Welch (1996) stated that "individuals tend to identify with persons who are like themselves on salient identity characteristics" (p. 11).

Ethnic Identity and Caucasian American Women

One of the main challenges in discussing the EI of White women is that there are ongoing questions regarding the construction of whiteness (Bhopal & Donaldson, 1998; Cramer, 2003; Frankenberg, 1993). Were White people even considered an ethnic group? It has been taken for granted that not only are Whites an ethnic group but they are the dominant ethnic group in the United States (Doane, 1997; Nayak, 2007). Recently, scholars have begun to pay more attention to the study of White ethnic and racial identity. Doane explored the unique nature of White EI as shaped by "a position of dominance" (p. 376). The unwillingness or inability to identify as an ethnic group gives the advantage of ubiquitous whiteness as opposed to identifying by group ancestry (e.g., English, Irish,

German, or Italian). According to Doane, ubiquitous whiteness serves the normative function of establishing an American national identity that is predominantly Anglo, Anglo-Saxon, and European influenced. Thus, as a group, Whites are able to maintain the most political, economic, and institutional power in the United States (Nayak, 2007). White identity manages to be at once invisible and powerful because it is normalized, yet central to "creating and reproducing racial inequality" while claiming "color blindness" (Knowles, Lowery, Chow, & Unzueta, 2014, p. 595). Knowles et al. sum it up this way:

> Whites' unique structural position and psychology serve to safeguard the dominant group's place at the top of the intergroup hierarchy. . . . Whites, in other words, have difficulty grasping that their perceptions of the world are filtered through the lens of racial group membership (p. 595).

Because White women's ethnic and racial identity is framed within the context of their whiteness, the current understanding of White women's EI must be considered within the context of being a part of the dominant and privileged racial group (Hardiman, 1983). Additionally, Wolff and Munley (2012) contend that when examining feminist identity development and White racial consciousness, it is important to explore White women's experiences of privilege and marginalization. Scholarly discourse on whiteness has begun to examine the ways in which historical, social, political, and cultural forms of domination resulted in unearned social privilege (Cramer, 2003; Nayak, 2007). Two of the earliest models of White identity development, the White Identity Development model (Hardiman, 1982) and The White Racial Identity Model (Helms, 1990) seek to understand how race and racism affects White people and how their racial consciousness is developed.

Summary of the Literature Review

This chapter presented a review of literature related to the constructs IO, RE, and EI explored in the present research. Identity orientation refers to the importance that an individual places on attributes that are used to construct identity definitions (Cheek & Briggs, 1982). It is concerned with how individuals manage various identity attributes in order to manage and maintain their self-identity (Berzonsky & Ferrari, 1995). Two fundamental aspects of identity, namely PI and SI, have been explored extensively by theorists (Hogg & Terry, 2000; James & Eisenberg, 2004; Mead, 1934; Tajifel, 1978).

The conceptualization of women's identity by early theorists reflects a male perspective that was reflective of the time of history. When addressing women's IO, there are distinguishing features between AA and CA women. While feminism has become associated almost exclusively with White women, Black feminists have coined the term womanism. The difference between womanism and feminism is that the former tackles and issues of intersectionality and misogynoir while the latter does not (Boisnier, 2003; Hooks, 1981; Walker; 1983). Black women and White women differ in their definitions of womanhood and their attitudes towards feminism (Boisnier, 2003).

According to Allport and Ross (1967), extrinsic RE demarks a self-serving and superficial use of religion as a means to an end. Essentially, the person views religion as beneficial for social and political gain. Intrinsic RE refers to a type of religious commitment that becomes a part of an internalized belief system (Dollinger & Malmquist, 2009). The individual sees religion as an end in itself, incorporating religion as the organizing principle of their lives (Cook, Kimball, Leonard, & Boyatiz, 2014). Although both men's and women's identity are influenced by their religious beliefs, researchers have found that the dimensions of RE are different for each gender, and that

despite being more religious, women are typically devalued by religion (Maselko & Kubzansky, 2006; Ozorak, 1996).

EI refers to the affiliative association between an individual and a particular ethnic group. Ethnic group membership provides an individual with a sense of belonging and influences his or her thinking, perceptions, feelings, and behavior (Phinney, 1992). Symbols of EI include food, clothing, language, and traditions passed down from generation to generation as a part of an ethnic claim. Persons of mixed ethnic or racial heritage may choose to associate with more than one group as they can claim at least two ethnic groups (Root, 1992).

Exploring the EI of AA women and CA women implies that there are cultural and racial differences in comparing these two groups. The idea that Black women and their White female counterparts have different ethnic experiences is certainly not new. However, Hunter and Sellers (1998) suggests that ethnic group affinity may conflict with the development of feminist attitudes for both groups.

The purpose of this chapter was to provide a conceptual definition of the three variables, and an overview of theories to further explain each concept. This detailed review of the literature has shown that IO is an important factor in defining the lives of AA women and CA women in the United States. It is the attempt of this topic to provide insight into the importance of IO, RE, and EI. Results from this study could be used as to expand the understanding of ethnic and gender issues in the field of counseling psychology.

CHAPTER 3

RESEARCH METHODOLOGY

General Introduction

This chapter describes the research methodology that was used to examine RE and EI as predictors of the IO of AA adult women and CA adult women who have obtained a graduate degree in United States. The current study used a quantitative, non-experimental, correlational survey, Structural Equation Model (SEM) research design. The exogenous variables examined were RE and EI, while the endogenous variable was IO. The research methodology chapter includes the type of research, population and sample, hypotheses, and definition of variables. This chapter also includes instrumentation, data collection procedures, and data analysis.

Type of Research

In order to evaluate the relationship between the exogenous variables RE and EI with the endogenous variable IO, the researcher used a quantitative, non-experimental, correlational survey design. A quantitative methodology was the most fitting for this research study as it allowed the researcher to explore the relationship between the variables and test the hypotheses using highly structured statistical measures. According to Creswell (2014), quantitative research is used to test "objective theories by examining relationships among the variables" (p. 4). Non-experimental research involves observing

and measuring phenomena in a naturalistic setting instead of manipulating the exogenous variable or assigning participants to particular conditions (Grajales, 2013). Because the researcher was interested in conducting an empirical examination of the naturally existing attributes of the population, a non-experimental design will be used.

Correlational research was used to explore and identify the relationship between variables and provides a description of the relationship associations (Shaughnessy, Zechmeister, & Zechmeister, 2012). The correlational method was most appropriate for this study because it "provides a basis for making predictions" and allows the researcher to determine if there is a relationship between the variables (Shaughnessy et al., 2012, p. 138). For the purposes of this research study, the survey method was chosen because of its broad accessibility, time effectiveness, and ability to eliminate potential interviewer bias in collecting information. Survey research encompasses measurement procedures that involve asking the respondents questions. In survey research, there are different areas of measurement procedures for asking questions, such as the questionnaire or the interview. The sample representative of the population is administered a standardized questionnaire.

Structural Equation Modeling is a statistical technique used to analyze structural models that contain latent variables. The SEM technique includes a measurement model and a structural model. In this study, the researcher intends to employ the structural model because it would be the best way to show how the observed variables and latent variables are related. Additionally, the measurement technique is similar to path analysis, which is designed to test how well data fits within a causal model. However, the

measurement model is not as restrictive as path analysis because it assumes measurement error and contains both observed and latent variables (Meyers, Gamst, & Guarino, 2013).

Population and Sample

This study examined RE and EI as predictors of IO in AA and CA women. For the purpose of this study, the inclusion criteria for the sample represented are adult women over the age of 24 who have completed a graduate degree and identify as Christian. The sample consist of 150 AA women and 150 CA women. All of the study participants were recruited using QuestionPro, an online survey tool through the use of convenience sampling. QuestionPro provides web-based software for administering online surveys that allows for quickly and easily collecting responses and analyzing results.

QuestionPro asserts that they provide high quality sample responses from their database network that consists of over six million active members, pre-screened and qualified for providing quality online data collection. According to QuestionPro, all members who complete the survey are eligible for a reward. Members earn points which they can redeem for gift cards from various retailers. Additionally, QuestionPro updates their data base to add new respondents in an attempt to decrease over-participation and monitors its site in an attempt to reduce duplication or fraud.

Procedure

No participants were harmed in the process of this study, to the best of the researcher's knowledge. All of the surveys were completely anonymous, as there is no electronic link between the survey participant responses and their identifying

information. Additionally, the subject matter was not of a sensitive nature and participants' informed consent was two-fold: (a) individuals were informed of the nature of the surveys before making the decision to continue in participating, and (b) participants were informed that at any time during the survey taking process they could discontinue. Should any concerns or questions arise, the researcher provided the personal contact information of self and dissertation chair. The direct link to QuestionPro is as follows: https://www.questionpro.com/info/contactUs.html

Research Hypothesis

The researcher hypothesized that the proposed covariance matrix represented by the theoretical model would be equal to the covariance matrix of the empirical covariance matrix produced by the data collected. Additionally, the researcher proposed that the structural model would achieve a good fit with the actual observed data. The explanation for the phenomenon IO would be validated through the predicted relationships with its observed variables. In Figure 1, the conceptualized model shows the depiction of the relationship between the three latent variables (IO, RE, EI) which are represented by thirteen observed variables. The proposed model indicates that RE and EI are related and that both of these variables have a direct effect on IO. The researcher also hypothesized that the structural model would be a good fit that is consistent with the observed data. Therefore, the model's explanation of the phenomenon IO is justified through the predicted relationships with RE and EI. Further, the researcher wanted to see if the model works the same for the two groups: (a) the AA adult women and (b) the CA adult women.

It was hypothesized that the theoretical covariance matrix would match the empirical covariance matrix. It was further hypothesized that the structural model and the observed data would achieve a good fit, therefore justifying the model's explanation of the IO through the predicted relationships of its latent variables. Using the conceptualized model depicted in Figure 1, this study hypothesizes that there are relationships and inter-relationships between RE and EI with the outcome variable IO. It is further hypothesized that the model fit the same for both the AA adult women and CA adult women groups represented in the study.

Definition of Variables

This study of women's IO looks at thirteen specific observed variables represented through the latent variables IO, RE, and EI. Identity orientation consists of four subscales, which include PI, SI, CI, and RI. Religiosity consists of six items (BR01-BR06). Ethnic Identity is comprised of three subscales which include EI AB, EI Search and EI CI. The conceptual, instrumental, and operational definitions of the variables to be included in this study are outlined below:

Identity Orientation

Identity Orientation is conceptually defined as the relative value or level of importance that individuals put on various identity characteristics when constructing their self-definitions (Cheek, 1989; Hogan & Cheek, 1983). The instrumental definition for IO is the AIQ-IV. The AIQ-IV is an instrument that consists of 35 items which describe different aspects of identity (Cheek & Briggs, 2013). The AIQ-IV consists of four

subscales which include PI, SI, CI, and RI. Operationally, IO utilizes a 5-point Likert scale. Each of the scores is the sum of the answers (1–5) given for those items.

Personal Identity Orientation

Personal Identity Orientation is conceptually defined as one's private conception of self and is considered the personal or individual self. Within the PI, there exist feelings of continuity and uniqueness which reflect our private beliefs about our psychological traits and abilities (Cheek, 1989; Cheek et al., 2002). The instrumental definition for PI is that it is a subscale on the AIQ-IV. Operationally, PI consists of 10 items. Possible responses to each item range from a minimum score of 10 to a maximum score of 50.

Social Identity Orientation

The conceptual definition of SI involves a person's social roles and relationships. Social identity involves how individuals see themselves in social roles and their reputation (Cheek, 1989; Cheek et al., 2002). The instrumental definition for SI is that it is a subscale on the AIQ-IV. Operationally, SI consists of seven items. Possible responses to each item range from a minimum score of seven to a maximum score of 35.

Collective Identity Orientation

Collective Identity Orientation is conceptually defined as the shared definition of a group that derives from its members' common interests, experiences, and solidarities. It represents the various reference group identities of an individual (Cheek, 1989; Cheek et al., 2002). The instrumental definition for CI is that it is a subscale on the AIQ-IV. Operationally, CI consists of eight items. Possible responses to each item range from a minimum score of eight to a maximum score of 40.

Relational Identity Orientation

The conceptual definition of RI is the extent to which one defines oneself in terms of a given role-relationship and person-based identities as they bear on the role-relationship and reflects how a person seems him/herself in the context of intimate relationships (Cheek & Briggs, 1989; Cheek et al., 2002; Sluss & Ashforth, 2007). The instrumental definition for RI is that it is a subscale on the AIQ-IV. Operationally, RI consists of 10 items. Possible responses to each item range from a minimum score of 10 to a maximum score of 50.

Religiosity

The conceptual definition of RE refers to the intrinsic motivations associated with spiritual life. The term is characterized by religious devotion and activity, or the practicing of one's religious and spiritual beliefs (Allport & Ross, 1967). It is instrumentally defined as The BRS-6, a six-item measure that was developed to assess behavioral, cognitive, and affective aspects of intrinsic RE (Dollinger & Malmquist, 2009). In actuality, the scale contains eight items. However, the first two items are background questions that can be used to describe the sample or provide internal analysis. A sample question is, "How often do you feel 'religious feelings' (e.g., feel close to God or to something transcendent)?" The operational definition of BRS-6 involves totaling the responses to each item, then dividing the total by the six items on the scale to achieve the mean score. The total score of each of the items will be between six and 30.

Ethnic Identity

Ethnic Identity is conceptually defined as an aspect of a person's identity whereby he or she views himself or herself as belonging to an ethnic group including the culture and shared practices that hold value and emotional significance in group membership, from which part of an individual's self-concept is derived (Evans & Rooney, 2013; Phinney, 1992). The instrumental definition of the MEIM is that it is a 12-item survey measure of ethnic identity. It can be used to study and compare similarities and differences in EI across groups (Phinney, 1992). The MEIM includes items such as "I have a strong sense of belonging to my own ethnic group." For the operational definition, items on the MEIM are scored using a 4-point Likert scale. The values for scoring range from 1 (strongly disagree) to 4 (strongly agree). The mean or overall score for the scale is obtained by summing up the responses to each item, then dividing by the total of 12 items in the scale.

When QuestionPro entered the MEIM items, the Likert scale was inversely entered so that "strongly agree" was valued as 1, whereas "strongly disagree" was valued 4. Therefore, the researcher recoded the MEIM Likert scale so that "strongly agree" was valued 4 and "strongly disagree" was valued 1 to reflect how the MEIM was designed to be coded.

Instrumentation

Three surveys were used in this research project: (1) The AIQ-IV by Cheek and Briggs (2013); (2) the BRS-6 developed by Dollinger (2001); and (3) the MEIM created by Phinney (1992). The AIQ-IV consisted of 35 items, which were subsequently divided into four subscales: PI, SI, CI, and RI. Meanwhile, the BRS-6 consisted of six items and

the MEIM consisted of 12 items. Phinney (1992) identified two factors for the MEIM, which included a developmental and cognitive component that she named EI search, and an affective component that she labeled affirmation, belonging, and commitment. Due to the fact that SEM needs to have a minimum of three indicator (observed) variables attached to a latent variable (quote), it was deemed safer by the researcher to reduce the number of observations in the model from 12 items to three components instead of two.

Thus, following the recommendations of Meyers et al. (2013), the researcher performed factor analysis on the responses to the MEIM items to find out how many components were represented in the MIEM. Through the factor analysis process, the researcher found that there were three distinct components or subscales represented. The first subscale is affirmation and belonging (EI AB) which consisted of questions 5, 6, 7, and 9. The second subscale is ethnic identity search (EI Search) which consisted of questions 1, 2, 4, and 8. The third scale is commitment and involvement (EI CI) which consisted of questions 3, 10, and 12.

Aspects of Identity Questionnaire

The AIQ-IV (Cheek & Briggs, 2013) is a two-page measurement scale consisting of 35 items which are designed to measure different aspects of identity. It is comprised of four subscales that include personal IO, SI, CI orientation, and RI. The alpha coefficients of internal consistency reliability for the scale was .73.

The Brief Religiosity Scale

This scale, as developed by Dollinger (2001), is a Likert scale where ratings can be averaged on a scale from 1 to 5. It is comprised of eight questions designed to capture

behavior, cognition, and affect related to intrinsic RE. According to Dollinger (1996), RE is an important part of selfhood, as individuals ascribe meaning and purpose to this compartment of their lives. Dollinger reported an internal consistency of $\alpha =$. 85 in yielding an acceptably reliable measure.

The Muligroup Ethnic Identity Measure

The MEIM is a one-page questionnaire composed of 12 items which are designed to measure the following general components of ethnic identity: (a) ethnic self-identification, (b) degree of involvement in social activities with members of the individual's ethnic group and participation in cultural traditions, (c) sense of belonging to an ethnic group and attitudes toward the group, and (d) EI achievement (Phinney, 1992). In calculating the Cronbach's alpha for the scale, Phinney found an overall reliability for the MEIM of over .80.

Instrument reliability for the study was established using the Cronbach's alpha as a measure of internal consistency. Each of the instruments demonstrated acceptable levels of internal reliability (> .7). Table 1 list the scale reliability for the AIQ-IV, BRS-6, and the MEIM. The AIQ-IV demonstrated a good internal reliability (> .8). The BRS-6 demonstrated an excellent internal reliability (> .9). The MEIM demonstrated good internal reliability (> .8).

Data Collection

As stated above, the participants' identification was not linked to their survey responses. In such cases the researcher has no way of identifying who has taken the survey. This QuestionPro feature offers the guarantee to survey researchers that protects

Table 1

Internal Reliability

Instrument	No. of Items	α
AIQ-IV	35	.862
BRS-6	6	.901
MEIM	12	.853

the privacy and confidentiality of respondents. To allow for reduction in human error, QuestionPro directly transfers data to the SPSS21. When the SPSS21 data was directly transmitted and results were downloaded, the researcher utilized a password-protected private computer, and copied a backup onto an external hard drive. The surveys and responses were removed from QuestionPro once the data was downloaded.

Data Analysis

Data Cleaning

The data for this study was derived from the online survey tool QuestionPro and entered into IBM Statistical Package for the Social Sciences, 21st Edition (SPSS21). The researcher examined the properties of the data to ensure that the results would be validly interpreted. Screening of the data revealed that there were no missing values in the responses to inventory items, and no cases had to be deleted. There were 300 participants in this study, and all 300 cases remained in the final dataset. QuestionPro coded the nominal ethnic data for Black women as two, while White women were coded as eight. QuestionPro did include other ethnic values in the data set. However, women who did not qualify for the survey based on their ethnic background were not allowed to proceed in filling out the questionnaire. To verify the reliability of data collected, the researcher

performed consistency checks to ensure that the data was normally distributed and had homogeneity of variance (Meyers et al., 2013).

Statistical Package for the Social Sciences GradPack 21 for Windows and Analysis of a Moment Structures (AMOS) 21 computer software were used to analyze the survey data. In order to analyze the intercorrelations between the variables, the researcher used SEM. The researcher compared the influence of RE and EI on IO, which includes the manifest variables PI, SI, RR, and CI. They were analyzed using AMOS statistical package Version 21 (Arbuckle, 2012) to estimate the parameters, provide descriptive statistics and correlations, and to determine the fit of the structural model with the observed data. The statistical significance level of .05 was established for the study. In addition, criteria for fit measures used in this study were determined using absolute fit measures as suggested by Meyers et al., (2013). These measures included the Goodness of Fit Index (GFI $\geq$ .90), the Normed Fit Index (NFI $\geq$ .95), the Comparative Fit Index (CFI $\geq$ .95), and the Root Mean Square Error of Approximation (RMSEA $\leq$ .08.). Analysis of descriptive statistics was performed by assessing frequency, means, and standard deviations.

Summary

This chapter discussed the research methods used in the study. The current study used a multivariate, correlational research design to examine RE and EI as predictors of IO in women of the United States. This chapter also discussed research questions as well as the research design of the study. Additionally, the population and sample were identified, as well as the three instruments used to measure the variables mentioned above, including the AIQ-IV (2013), the BRS-6 (1996, 2001, 2010), and the MEIM

(1992). Finally, this chapter described the related procedure, treatment of data, and method of data analysis. The results of the research are discussed in Chapter 4, while the implications of the results related to the research questions and existing literature is reviewed Chapter 5. This study used a quantitative, correlational, non-experimental, cross-sectional research design. Structural equation modeling was used to analyze the data, examine the relationships among the variables, and determine the model fit.

CHAPTER 4

RESULTS OF THE STUDY

Introduction

The primary purpose of this research study was to test a conceptual model of RE, EI, and IO by examining the relationships among the three latent variables specified in the model, as well as their contribution to predicting the endogenous variable. Structural Equation Modeling was used to determine whether the relationships between the variables proposed by the model were confirmed by empirical data. This chapter presents the descriptive statistics regarding of the sample used in this study, correlations between the variables, and the results of SEM analysis.

Description of Participants

The sample for this study consisted of adult women from the United States of America. Participants in the study were Black/AA females (n = 150) and White/Caucasian females (n =150) over the age of 24 with an educational level of at least master's degree, who identified as spiritual/religious. A total of 300 individuals attempted and completed the surveys. None of these cases were excluded from the data analysis because they met the study's criteria and fully completed the surveys. After it was determined that all the cases remained in the data set, all 300 participants were included in the analysis.

Variable Description

The description of the variables, including the mean, standard deviation, skewness and kurtosis, is presented in Table 2. For the variable IO, scores were obtained from the AIQ-IV for PI, SI, CI, and RI. For the RE variable, scores were obtained from the BRS-6 for BR01, BR02, BR03, BR04, BR05, and BR06. For the EI variable, scores were obtained from the MEIM, which included the three subscales EI AB, EI Search, and EI CI.

The variable PI Means refers to the private conception of self, and feelings of uniqueness (from others or a group) regarding private beliefs, psychological traits, and abilities. When looking at the full sample for the PI aspect of IO, respondents achieved an

Table 2

Descriptive Statistics of Observed Variables for IO, RE, and EI

Variable	Full Sample				AA		CA	
	M	SD	Skewness	Kurtosis	M	SD	M	SD
PI	40.98	6.70	-1.37	3.68	42.17	6.78	39.79	6.42
SI	23.48	5.46	-0.37	0.28	23.90	5.65	23.06	5.24
CI	27.84	6.62	-0.36	-0.15	28.91	6.80	26.77	6.29
RI	40.10	7.58	-1.06	1.90	40.40	7.57	39.80	7.61
BR01	2.55	1.31	0.44	-1.07	2.93	1.30	2.18	1.22
BR02	3.10	1.24	-0.10	-0.99	3.41	1.18	2.79	1.23
BR03	3.68	1.26	-0.66	-0.58	4.11	1.03	3.25	1.32
BR04	3.70	1.34	-0.72	-0.68	4.03	1.11	3.37	1.46
BR05	3.32	1.31	-0.38	-0.91	3.67	1.17	2.98	1.35
BR06	3.34	1.25	-0.32	-0.90	3.65	1.12	3.21	1.34
EI AB	2.79	0.87	-0.41	-0.71	2.99	0.86	2.59	0.84
EI Search	2.49	0.82	-0.17	-0.72	2.69	0.75	2.29	0.84
EI CI	2.71	0.86	-0.24	-0.70	2.88	0.87	2.54	0.83

average rating of 40.98, with a standard deviation of 6.70. In the AA women sample, respondents achieved an average rating of 42.17 (*SD* = 6.78); respondents in the CA women sample achieved average rating of 39.76 (*SD* = 6.42). Scores on the PI scale ranged from a minimum of 10 to a maximum score of 50. In the full model, the skewness statistic for PI was -1.37 and kurtosis was 3.68. The significance of kurtosis is attributed to the large sample size (*n* = 300) used in this research project.

The variable SI Means refers to a person's social roles, their view of themselves in social relationships, and their reputation as part of a social group. For the full sample, when viewing the SI aspect of IO, respondents had an average rating of 23.48, with a standard deviation of 5.46. In the AA women sample, SI had a mean of 23.90 (*SD* = 5.65), while the CA women sample obtained a mean of 23.06 (*SD* = 5.24). Scores on the SI scale ranged from a minimum score of seven to a maximum score of 35. In the full model, the skewness statistic for SI was -.37 and kurtosis was .28.

The variable CI Means refers to the various reference group identities of an individual, as well as the shared meaning derived from its members' common interests, experiences, and solidarities. Respondents had an average rating of 27.84 with a standard deviation of 6.62 in the full sample. When looking at the AA women sample, respondents obtained a mean of 28.91 (*SD* = 6.80); the CA women sample obtained a mean of 26.77 (*SD* = 6.29). Scores on the CI scale ranged from of a minimum of eight to a maximum score of 40. In the full model, the skewness statistic for SI was -.36 and kurtosis was -0.15.

The variable RI Means refers to the extent to which one defines oneself in terms of a given role-relationship and person-based identities as they bear on the role-

relationship and reflects how a person sees herself in the context of intimate relationships. In the full sample, respondents had an average rating of 40.10 with a standard deviation of 7.58. In the AA women sample, RI had a mean of 40.40 (*SD* = 7.57); the CA women sample obtained a mean of 39.80 (*SD* = 7.61). Scores on the RI scale ranged from of a minimum of 10 to a maximum score of 50. In the full model, the skewness statistic for RI was -1.06 and the kurtosis was 1.90.

The variable RE Means refers to intrinsic motivations associated with spiritual life and was measured with six questions. When looking at the variable means and standard deviation in the full sample, for the first question (BR01), "How frequently do you attend religious services?" respondents achieved an average rating of 2.55 with a standard deviation of 1.31. For the sample of AA women, respondents had an average rating of 2.93 (*SD* = 1.30), which indicates that AA respondents reported attending religious services monthly. In the sample of CA women, respondents showed a mean of 2.18 (*SD* = 1.22), which indicates that CA respondents reported attending religious services occasionally (e.g., religious holidays).

For question 2 (BR02), "How often do you think, talk, or read about religious questions?" in the full sample, the respondents obtained an average rating of 3.10 with a standard deviation of 1.31. AA women respondents tended to report that they occasionally to fairly often think and talk about religious questions as was indicated by an average rating of 3.41 (*SD* = 1.18). In comparison, CA women respondents reported that they occasionally think and talk about religious questions (*M* = 2.79, *SD* = 1.23).

When answering question 3 (BR03), "How often do you feel "religious feelings" (e.g., feel close to God or to something transcendent)?" respondents in the full sample

tended to report having religious feelings (*M* = 3.68, *SD* = 1.26). Black respondents had an average rating of 4.11 (*SD* = 1.03), indicating that they feel religious feelings fairly often. White respondents indicated feeling religious feelings occasionally, with a mean of 3.25 (*SD* = 1.32).

When looking at question 4 (BR04), "How often do you engage in solitary or private prayer?" respondents obtained an average rating of 3.70 (*SD* = 1.34. AA respondents indicated that they engaged in private prayer fairly often (*M* = 4.03, *SD* = 1.11). Meanwhile, the CA respondents had an average rating of 3.37 (*SD* = 1.46), indicating that they engaged in private prayer occasionally.

For question 5 (BR05), "To what extent is your religious viewpoint a part of your identity-of who you are?" women in the full sample tended to report that their religion is somewhat a part of their identity (*M* = 3.32, *SD* = 1.31). African American respondents tended to indicate that their religious view point was very much a part of their identity (*M* =3.67, *SD* = 1.17). White respondents achieved a mean of 2.98 (*SD* = 1.35), meaning the CA respondents rated their religious view point as somewhat a part of their identity. Finally, for the full sample, on question 6 (BR06), "To what extent do you consider yourself a spiritual person?" respondents achieved an average rating of 3.34, with a standard deviation of 1.25. African American women appeared to consider themselves at least moderately spiritual, as is indicated by a mean of 3.65 (*SD* = 1.12). White women achieved a mean of 3.21 (*SD* = 1.34), which suggests that they tend to consider themselves moderately spiritual. Overall, AA respondents had a tendency to rate RE higher than the CA respondents. The minimum possible score was 6 and the maximum score was 30.

The variable EI Means refers to an aspect of a person's identity, whereby they view themselves as belonging to an ethnic group including the culture and shared practices that hold value and emotional significance in group membership, from which part of an individual's self-concept is derived. There are 12 variables associated with EI. They are a combination of three subscales; (a) EI AB; (b) EI Search; and (c) EI CI.

The average response for all participants regarding EI AB was 2.79 (*SD* = .87). African American respondents' average response was 2.99 (*SD* = 0.86) and White respondents average response was 2.59 (*SD* = .84). When reporting on EI Search, the respondents had a mean of 2.49 (*SD* = -.82). The average response rating for Black respondents was 2.69 (S*D* = .75), and average rating for White women was 2.29 (*SD* = .84). EI CI had a mean of 2.71 (*SD* = 0.86). The AA respondents achieved an average rating of 2.88 (*SD* = .87) and the White respondents had an average rating of 2.54 (*SD* = 0.83). The MEIM was scored using a 4-point Likert scale. The values for scoring range from 1 (strongly disagree) to 4 (strongly agree). The mean or overall score for the scale is obtained by summing up the responses to each item, then dividing by the total of 12 items in the scale.

Correlations Between the Variables

Table 3 presents the correlation matrix of observed variables in this study. In order determine if there is statistical significance and the strength of the relationships when looking at the calculated value of the correlation, examination of the variables was conducted. Statistical significance was achieved at the alpha level of .05. The researcher assumes the null hypothesis is true, suggesting that the probability of achieving these values is less than five times out of 100. With the sample size (*N* = 300), a Pearson *r* of

Table 3

*Correlation Matrix of Observed Variables (*N *= 300)*

		1	2	3	4	5	6	7	8	9	10	11	12	13
1	PI													
2	SI	0.54**												
3	CI	0.67**	0.65**											
4	RI	0.74**	0.53**	0.57**										
5	BR01	0.08	0.13*	0.18**	0.09									
6	BR02	0.22**	0.12*	0.27**	0.15**	0.51**								
7	BR03	0.25**	0.13*	0.28**	0.19**	0.48**	0.63**							
8	BR04	0.25**	0.12*	0.30**	0.20**	0.44**	0.63**	0.78**						
9	BR05	0.25**	0.17**	0.32**	0.21**	0.48**	0.66**	0.72**	0.73**					
10	BR06	0.26**	0.16**	0.28**	0.22**	0.39**	0.55**	0.72**	0.66**	0.67**				
11	EI AB	0.19**	0.16**	0.22**	0.10*	0.16**	0.17**	0.19**	0.19**	0.21**	0.16**			
12	EI Search	0.10*	0.10*	0.19**	0.04	0.19**	0.14**	0.13*	0.16**	0.15**	0.18**	0.54**		
13	EI CI	0.13*	0.13*	0.24**	0.07	0.13*	0.12*	0.15**	0.19**	0.17**	0.15**	0.84**	0.58**	
	M	40.98	23.48	27.84	40.10	2.55	3.10	3.68	3.70	3.32	3.43	2.79	2.49	2.71
	SD	6.70	5.46	6.62	7.58	1.31	1.24	1.26	1.34	1.31	1.25	0.87	0.82	0.86

*p<0.05, **p<0.01. Correlation is significant at the 0.05 level (2-tailed). Correlation is significant at the 0.01 level (2-tailed). PI – Personal Identity Orientation; SI – Social Identity Orientation; CI – Collective Identity Orientation; RI – Relational Identity Orientation; BR – Brief Religiosity; EI AB – Ethnic Identity Affirmation and Belonging; EI Search – Ethnic Identity Search; EI CI – Ethnic Identity Commitment and Involvement.

.10 was needed to achieve statistical significance. As anticipated, observation of the correlation matrix for the entire sample in Table 3 indicated correlations among the three variables were all significantly correlated with each other. The correlations were in the moderate range, which suggests that each variable measured a distinct construct.

In the regression model, which includes all of the participants in the study *(N* = 300), PI is significantly correlated to SI (*r* = .54, *p* <0.01), CI (*r* = .67, *p* < .01) and RI (*r* = .74, *p* < .01). Social Identity is significantly correlated to CI (*r* = .65, *p* < .01) and RI (*r* = .53, *p* < .01). Collective Identity was significantly correlated to RI (*r* = .57, *p* = .01). Personal and RI are significantly correlated to all of the Brief RE items (*p* < .01) except for BR01, "How frequently do you attend religious services?" Social identity is significantly correlated to all of the RE items. However, items BR01 through BR04 are significant at the .05 level, while items BR05 and BR06 are significant at the .01 level. Collective Identity is significantly correlated to all of the Brief RE items at the .01 level. Personal Identity, SI and CI are also significantly correlated to the three MEIM subscales (EI AB, EI Search, and EI CI). RI is only significantly correlated to EI AB. The correlation coefficient (*r* = .82) was statistically significant at .01. Approximately 67% (*r* = .67) of the variance of predicting PI can be explained by the linear combination of the predictors.

When examining the model based on the AA women sample, SI was significantly correlated to only EI Search (*r* = .04, *p* < .05), BR04 (*r* = .14, *p* < .05), BR05 (*r* = .16, *p* < .05), and BR06 (*r* = .23, *p* < .01), whereas in the CA women sample, SI is significantly correlated only to EI AB (*r* = .219. *p* <01), BR01 (*r* = .166, *p* < .05) and BR05 (*r* = .16, *p* < .05). While the Black women sample for PI correlation is not significantly correlated to any of the EI subscales, the sample was significant to BR02 through BR06 at a p value of

.01. The White women sample is significantly correlated to EI AB (r = .205, p < .01) and BR02 through BR06 at a p value of .05, except for BR05, which is at a value of .01. The Black women sample is significantly correlated with CI and EI AB, EI Search, and EI CI (see Tables 4 and 5).

Hypothesis Testing

Structural Equation Modeling

To test the researcher's hypothesis, SEM using IMB SPSS21 Amos 21 (Arbuckle, 2012) was used. Structural equation modeling is a data analysis procedure that can be used to analyze both measurement and structural models. However, this study focused on analyzing the structural model separately, as the main objective of structural analysis is to determine model fit (Meyers et al., 2013). The conceptualized model previously discussed in Chapter 1 included the predictor variables, RE and EI, and the outcome variable IO, which represents four aspects of identity styles. Religiosity included six indicator variables: BR01, BR02, BR02, BR03, BR04, BR05, and BR06. Ethnic Identity included three subscales: EI AB, EI Search, and EI CI. I O included four indicator variables: PI, SI, CI, and RI. A direct path was drawn from both RE and EI to IO, as research suggests that one's identity traits are affected by both religious background and ethnicity. In addition, a double headed arrow was drawn between RE and EI to indicate the covariance or unexplained association between these two exogenous variables. Correlations were also added between the error terms on item 1and item 2 on RE and between the error terms between SI and CI on IO. The researcher used SEM to analyze the data in this study and to examine the extent to which the indicator variables predicted the latent variables. The SEM technique combined the measurement model, which relates

Table 4

*Correlation Matrix of Observed Variables (PI, SI, CI, and RI) with BR and EI Variables for AA Women Sample (*N = *150)*

		1	2	3	4	5	6	7	8	9	10	11	12	13
1	PI													
2	SI	0.58**												
3	CI	0.69**	0.70**											
4	RI	0.71**	0.62**	0.59**										
5	BR01	0.03	0.06	0.08	0.12									
6	BR02	0.21**	0.12	0.22**	0.19*	0.45**								
7	BR03	0.25**	0.12	0.18*	0.23**	0.33**	0.54**							
8	BR04	0.30**	0.14*	0.29**	0.26**	0.27**	0.54**	0.62**						
9	BR05	0.22**	0.16*	0.22**	0.24**	0.30**	0.56**	0.54**	0.59**					
10	BR06	0.36**	0.23**	0.28**	0.28**	0.28**	0.56**	0.56**	0.57**	0.63				
11	EI AB	0.11	0.09	0.18*	0.05	0.07	0.03	0.01	0.10	0.08	0.04			
12	EI Search	0.06	0.04*	0.16	0.11	0.10	-0.01	-0.09	0.11	0.03	0.04	0.49**		
13	EI CI	0.11	0.10	0.23**	0.07	0.02	-0.03	-0.03	0.13	0.06	0.03	0.84**	0.51**	
	Mean	42.17	23.90	28.91	40.40	2.93	3.41	4.11	4.03	3.67	3.65	2.99	2.69	2.88
	Std. Deviation	6.78	5.65	6.80	7.57	1.30	1.18	1.03	1.11	1.17	1.12	0.86	0.75	0.87

*p<0.05, **p<0.01. Correlation is significant at the 0.05 level (2-tailed). Correlation is significant at the 0.01 level (2-tailed). PI – Personal Identity Orientation; SI – Social Identity Orientation; CI – Collective Identity Orientation; RI – Relational Identity Orientation; BR – Brief Religiosity; EI AB – Ethnic Identity Affirmation and Belonging; EI Search – Ethnic Identity Search; EI CI – Ethnic Identity Commitment and Involvement.

Table 5

Correlation Matrix of Observed Variables (PI, SI, CI, and RI) with BR and EI Variables for CA Women Sample (N = 150)

		1	2	3	4	5	6	7	8	9	10	11	12	13
1	PI													
2	SI	0.474**												
3	CI	0.627**	0.585**											
4	RI	0.796**	0.427**	0.542**										
5	BR01	0.030	0.166*	0.211**	0.029									
6	BR02	0.152*	0.094	0.269**	0.103	0.488**								
7	BR03	0.172*	0.109	0.303**	0.157*	0.520**	0.648**							
8	BR04	0.154*	0.073	0.265**	0.144*	0.514**	0.658**	0.844**						
9	BR05	0.208**	0.164*	0.371**	0.187**	0.573**	0.692**	0.806**	0.786**					
10	BR06	0.142*	0.082	0.239**	0.164*	0.448**	0.517**	0.807**	0.703**	0.684**				
11	EI AB	0.205**	0.219**	0.216**	0.136*	0.128	0.200**	0.219**	0.172**	0.223*	0.198**			
12	EI Search	0.058	0.133	0.164*	-0.045	0.160*	0.168*	0.151*	0.111	0.135**	0.225**	0.539		
13	EI CI	0.090	0.128	0.197**	0.060	0.143*	0.178*	0.191*	0.173*	0.192**	0.190*	0.830**	0.617**	
	Mean	39.79	23.06	26.77	39.80	2.18	2.79	3.25	3.37	2.98	3.21	2.59	2.29	2.54
	Std. Deviation	6.42	5.24	6.29	7.61	1.22	1.23	1.32	1.46	1.35	1.34	0.84	0.84	0.83

*p<0.05, **p<0.01. Correlation is significant at the 0.05 level (2-tailed). Correlation is significant at the 0.01 level (2-tailed). PI – Personal Identity Orientation; SI – Social Identity Orientation; CI – Collective Identity Orientation; RI – Relational Identity Orientation; BR – Brief Religiosity; EI AB – Ethnic Identity Affirmation and Belonging; EI Search – Ethnic Identity Search; EI CI – Ethnic Identity Commitment and Involvement.

measured variables to latent variables, and the structural model, which relates latent variables to one another.

The hypothesized model showed a significant chi square of 100.40 (df = 61, p = .001). The p value established in this study was under 0.05, indicating the cutoff for significance. However, the sample size (N = 300) in this study was larger than is typically used for determining significance with the chi square. It is not recommended to solely rely on the chi square as the test of significance is judging overall fit. Therefore, the researcher employed the GFI, the NFI, the CFI, and RMSEA. The GFI (.952), yielded a value greater than .90, indicating an acceptable model fit. Both the NFI (.957) and the CFI (.983) achieved a value over .95, resulting in a good fit. The RMSEA (.046) also yielded a good fit by achieving less than the .08 criteria. Because the overall model, represented in Figure 2, achieved a good fit, it did not have to be respecified and parameters could be interpreted.

African American Women

The sample used in this study was separated by ethnic group to determine if results of the hypothesized model would vary for AA women and CA women. The Black women sample (N = 150) showed a chi square of 70.65 (df = 61, p = .186) indicating an acceptable fit. Moreover, the GFI (.935), CFI (.989), NFI (.929), and RMSEA (.033) also yielded good fit indexes. The model was to be deemed a good fit and did not have to be respecified. The model for AA women is presented in Figure 3.

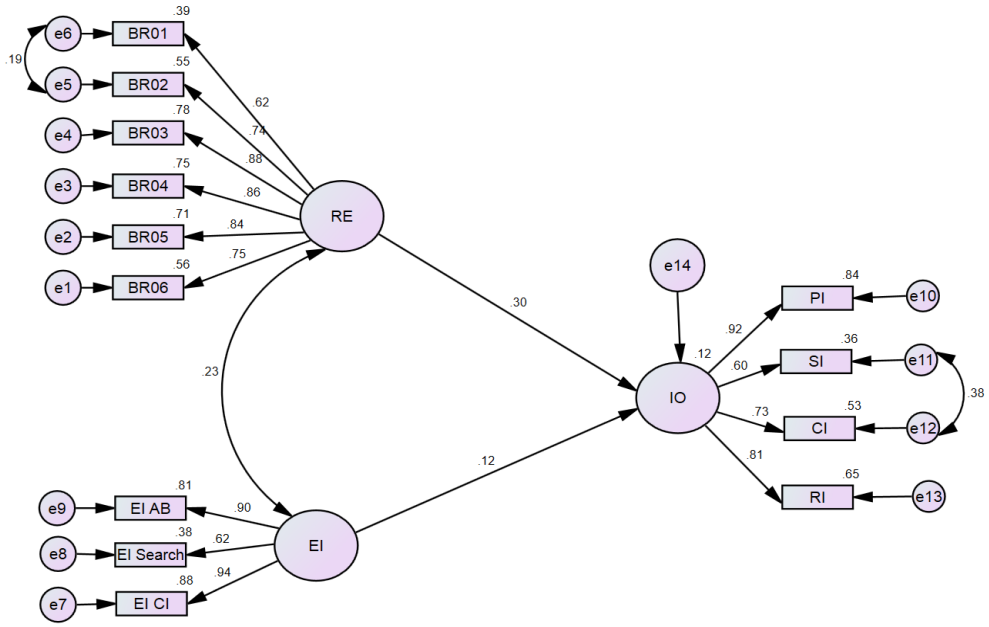

Figure 2. Fitted Model of the Predictive Relationships of Identity Orientation.

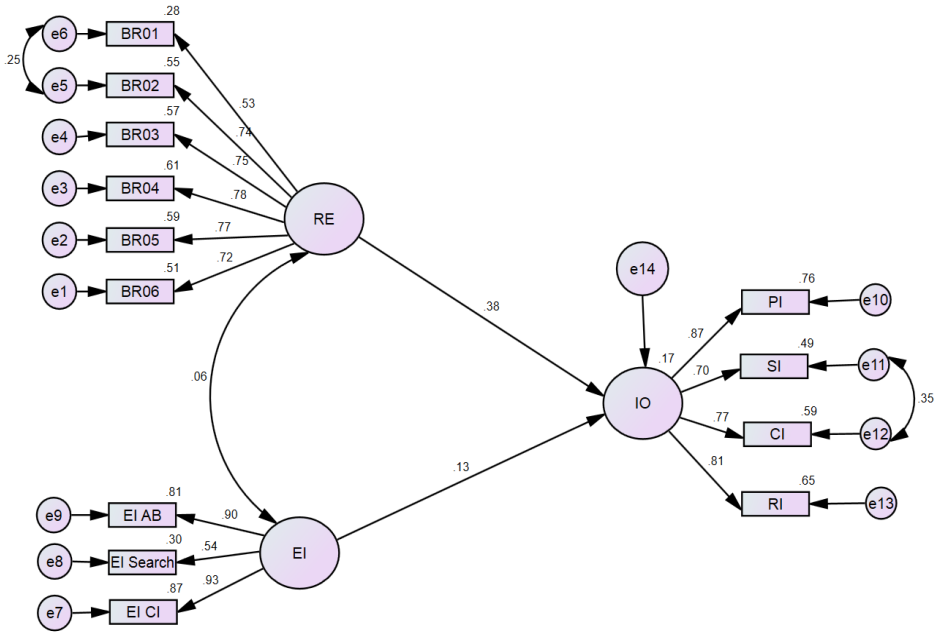

Figure 3. African American Women Model.

Caucasian American Women

When investigating the hypothesized model with the White women sample (N = 150), the model resulted in a chi square of 100.46 (df = 61, p = .001), indicating that the model is significant. In addition, the GFI (.909), CFI (.968), NFI (.923), and RMSEA (.066) also showed that the model yielded good fit indexes. Based on these results, respecification of the model was not necessary. The model for White women is presented in Figure 4. Goodness of Fit indices for the full sample, Black women sample, and White women sample are illustrated in Table 6.

Analysis of the Models

The model was analyzed to examine the hypothesized relationships between RE, EI, and IO. The hypothesized relationships were confirmed by the theoretical model used in this study by using an alpha level of .05 to determine statistical significance.

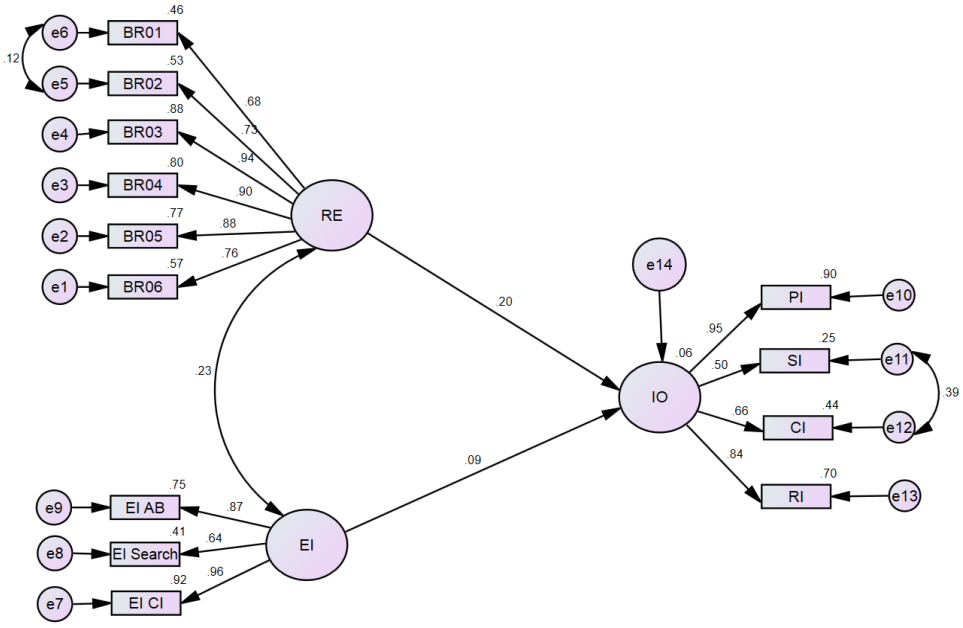

Figure 4. Caucasian American Women Model.

Table 6

Goodness of Fit Indices for Full Sample, AA Women Sample, and CA Women Sample

Factor Model	X^2	*p*	*df*	GFI	NFI	CFI	RMSEA
Original Model Hypothesized	100.40	.001	61	.952	.957	.983	.046
AA Women Modified	70.65	.186	61	.935	.929	.989	.033
CA Women Modified	100.46	.001	61	.909	.923	.968	.066

Note. X^2 = Chi square test; *df* = degrees of freedom; degrees of freedom; GFI=Goodness of Fit Index; NFI=Normed Fit index; CFI=Comparative Fit Index; RMSEA=Root Mean Square Error of Approximation

To estimate the magnitude of yielded difference and strength of the relationship between the variables, effect sizes were calculated. The measure of effect size employed by this study was the correlation coefficient *r*, which spans the range of relationship strengths from 0 to 1. As a guide for evaluating the extent of the effect size, it is recommended that small effect size is interpreted by an *r* of .10; medium effect size by an *r* of .30; and large effect size by an *r* of .50 (Cohen, 1988, Rosenthal, 1996). When examining the full model, the path coefficient between RE and IO displayed a medium effect size (β = .30), indicating the shared variance between these two variables is about 9%. Between RE and EI, there was a small effect, with the two variables sharing 5% of variance (β = .23). Between EI and IO, a small effect size (β = .12) was also indicated, accounting for 1% of the shared variance between these two variables.

Additionally, the model was analyzed to examine relationships between the observed variables of IO.

African American Women

When evaluating the model with AA women, a medium effect was also shown for the path coefficient between RE and IO (β = .38), which accounts for 14% of the variance. The path coefficient between RE and EI suggested a small effect size (β = .13), which shared less than 2% of the variance. The path coefficient between EI and IO also indicated a small effect size between these two variables (β = .17), which explained approximately 3% of the variance.

Caucasian American Women

For the CA women model, an analysis of effect sizes indicated a small effect between RE and IO (β = .20), which explains 4% of the variance. A small effect was also shown for the path coefficient between RE and EI (β = .23), accounting for 5% of the variance. Ethnic Identity and IO also yielded a small effect (β = .09), which explains less than 1% of the variance.

Summary of the Findings

This chapter described the results of the SEM analysis. In this study, it was hypothesized that the proposed theoretical covariance matrix would be equal to the empirical covariance matrix derived from the data collected. Results of the analysis supported the hypothesis, as the original theoretical model indicated a good fit. The results obtained demonstrated that the hypothesized SEM was good fit for the covariance matrix proposed in the research question. Findings in this study suggest that the latent

variables show a strong correlation for the dimensions of the model for predicting PI, SI, CI, and RI. The hypothesized model shown in Figure 2 did not require respecifications. It explained 9% of the shared variance between RE and IO. When analyzing the model according to ethnic group, both the AA women model and the CA women model indicated a good fit. When evaluating the model with AA women shown in Figure 3, 14% of the shared variance of RE and IO was shared. Outcomes and implications of the results with regard to the research questions and existing literature will be discussed in Chapter 5.

CHAPTER 5

SUMMARY, FINDINGS, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Introduction

This chapter includes a summary of the previous four chapters, including the research problem, hypothesis, purpose, review of the literature, methodology, and significance of the study. In addition, a majority of this chapter is devoted to describing the key findings from the study, addressing the limitations of the research, and identifying implications for practice and for future research.

Identity orientation constitutes a prominent component of what makes an individual unique. Research has attempted to demonstrate how RE and EI have impacted the development of the youth (Youniss et al., 1999). Studies have also focused on the contribution of religious participation in the understanding of SI. However, results were derived from heterogeneous samples (Greenfield & Marks, 2007). Likewise, investigation into the identity and spirituality utilized predominantly European American respondents (Kiesling, Montgomery, Sorell, & Colwell, 2008). When looking at race and identity development, investigations into how Black college students managed their religious orientation and racial identity supported the idea that religion is important in developing PI (Kiesling et al., 2008).

Current research on race, ethnicity, and identity has investigated psychosocial development among North American Indians adolescents (Gfellener, 2016). Literature on racial identity and EI also addressed implications of the SI approach to conducting research (Fleishmann & Verkuyen, 2016). Research has also explored the perception of ethnic groups embracing American identity among majority group and minority group members (Huynh et al., 2015). Additionally, research on IO explored the relationship between an individual's identity and how they relate to others within organizations (Brickson, 2005). Berzonski and Ferrari (1995) examined whether IO affected the decisional strategies in late adolescent college students.

An understanding of the influence of RE and EI on the IO of women is necessary. The paradox of women's participation in religion is evidenced around the world. Females continue to outscore males on measures of religiousness, (Penny et al., 2015) and they also make up the majority of parishioners attending religious services (Levitt, 2003; Ploch & Hastings, 1994). Yet women hold few leadership positions, and for those that are members of the clergy, they make less than their male counterparts or are not eligible for ordination (Cragun et al., 2016; Martinez et al., 2012; Ozorak, 1996).

Having a sense of EI is a significant issue with implications for influencing the quality of a woman's life. Past research exploring eating disorders in Black females and White females took into account how EI contributed to eating behaviors and attitudes related to weight problems. Findings suggest a positive correlation between EI and the definition of beauty (Abrams et al., 1993). Moreover, attitudes on expression of EI appear to be different for Whites than for minority groups when legitimizing "Americanness"

(Yogeeswaran et al., 2011). In addition, expression of EI seems to be linked with higher self-esteem (Phinney, 1991; Umana-Taylor, 2003).

Nonetheless, the problem with traditional conceptualizations of identity is that epistemology on women's identity is grounded in a masculinist perspective. Because canonized theorists were men, it was common to generalize their beliefs regarding identity to both genders without investigation, empirical validation, or consideration that differences may exist for men and women. As a result, feminist psychology has challenged traditional views on femininity, which may be potentially harmful to female identity development (Bargad & Hyde, 1991; Gilligan, 1982; Horney, 1973; Josselson, 1987). When studying how women's identity development is constructed, Josselson (1987) emphasized the value of women seeking their own identity (i.e., parenting, motherhood, career, family). However, her study was limited in that all participants in the study were White and college educated and had the luxury of being able to choose their identity. Thus, identity formation, development, and orientation of females has not been adequately addressed in the literature.

Womanist and feminist epistemologies have given rise to a plethora of work on women's experiences, including their experiences with religion, spirituality, ethnicity, and identity (Collins; 2000; Ochs 1997). Still, feminist scholars tend to primarily focus on mainstream feminism, which is shaped around the issues of the majority culture (Josselson 1987, 1996). Meanwhile, the unique issues of women of color, particularly Black women, are largely ignored. As a result, there is a lack of empirical information on whether there is a difference in the IO of AA women and CA women. Hence, there remains little research on whether differences in RE and EI result in differences in IO for

women of different ethnic backgrounds. Studying the relationship between women's RE, EI, and IO is important because much of the current research assumes little or no difference (Black, 2013; Bryant, 2007; Mattila et al., 2016). Thus, an exploration into how RE and EI relate to IO of both AA and CA women is of vital importance.

Research Hypothesis

This study hypothesized that the proposed theoretical covariance matrix would be equal to the empirical covariance matrix that was derived from the data collected. It was expected that the hypothesized model would achieve a good fit with the observed data, which would offer explanation of the phenomenon IO through the predicated relationships and interrelationships of latent variables. The model was expected to differ according to ethnicity.

Purpose of the Study

The purpose of this study was to gain a better understanding of IO of adult women by providing empirical support for the combined influence of RE and EI. In addition, the influence of ethnicity on the proposed model was examined.

Overview of the Literature

For many years, IO has been a topic for exploration by researchers. Identity orientation refers to how an individual defines various attributes or aspects of their identity, and the relative importance they place on each attribute (Berzonsky & Ferrari, 1995; Cheeks & Briggs, 1982; Cheek et al., 2002; Maarleveld, 2009). Two fundamental aspects of identity, namely PI and SI, have been explored extensively by theorists, and represent domains for which people ask the questions "Who am I?" and "How should I

act?" (Hogg & Terry, 2000; James & Eisenberg; 2004; Mead, 1934; Tajfel 1978). PI is defined as the individual differences that categorize the self as unique and distinct from other persons. Individualism supports the idea of PI in emphasizing self-reliance, personal achievement, and autonomy. Social identity is concerned with collectivistic ideals such as group acceptance, service to others and the overall welfare of the group. Social identity, on the other hand, is defined as the categorization of self and others into groups based on shared similarities with members of certain social categories (Ashforth & Mael, 1989; Deschamps & Devos, 1998; Doise, 1988).

Identity theorists have sought to understand IO and the contributing factors of why some individuals are oriented towards a PI while others are oriented towards a SI. While Mead (1934) recognized that PI was core to the self, his goal was to demonstrate the importance of social interaction to self. He explored how linguistic communication, which he termed symbolic interaction, contributed to creating and developing the self-image (Mead, 1934). The link between social structure and self-concept is explored by Stryker and Serpe (1982), with Stryker's developing self-identity theory. Stryker and Serpe posit that the "self" develops the same way our relationships with others develop—through social interaction. They theorized that the meaning attached to interacting with others as part of an ethnic or religious group, is the basis for the formation of the self (Stryker & Serpe, 1982).

Religion has remained an important aspect of life for many Americans. From the founding of the country, religious values and beliefs where deeply imbedded as a salient aspect of existence. With the changes of modernity, some theorists began to predict the demise of religion in favor of secularism (Kim, 2011). While there is growing

indifference about religion, it remains a firmly rooted part of American ideology. Gallup (2016) polls report that most of the population consider themselves religious and that religion is an important aspect of their lives.

From a historical perspective, the study of religious phenomena as a topic for scientific inquiry has had a longstanding relationship with the discipline of psychology. Psychology, at its emergence as a distinct branch of science, was primarily rooted in philosophical ideology. With the expansion of the field from philosophy to science, questions regarding the role of religion and spiritually in human experience have legitimized the study of these concepts. Some of the most notable early psychologists, including James, Freud, Jung, Hall, Erikson, and Adler, have considered RE as a topic worthy of investigation (Batson & Schoenrade, 1991; McCullough et al., 2003; Nielsen, 2000).

One of the challenges of conceptualizing EI is that it is often conflated with racial identity. Definitions of EI vary according to the underlying theory embraced by researchers and scholars, depending on their intent on resolving its conceptual meanings. In essence, EI refers to the affiliative association between an individual and a particular ethnic group. Ethnic group membership provides individuals with a sense of belonging and influences their thinking, perceptions, feelings, and behavior (Phinney, 1992). While some researchers assert that race is not synonymous with ethnicity, it should be noted that one's ethnic group membership may be influenced by racial and cultural factors (Cheung, 1993). Symbols of EI include food, clothing, language, and traditions passed down from generation to generation as a part of their ethnic claim. Persons of mixed ethnic or racial

heritage may choose to associate with more than one group as they can claim at least two ethnic groups (Root, 1992).

When examining previous literature on the relationship between RE and IO, SI has been linked closely with religious association. In their 2007 study, Greenfield and Marks posited that the knowledge and emotional significance of having a sense of belonging to a group was the basis of forming SI. Past research on RE and identity have described SI and CI as essentially the same concept, using the terms interchangeably. Fischer et al. (2010) discussed CI synonymously with SI when describing Muslim culture and Judeo-Christian tradition regarding social cohesion and in-group solidarity.

Some research has investigated the associations between EI and IO. In studying the relationship between ego strengths, REI and personal adjustment, Gfellner (2016) asserted the importance of PI development to overall well-being. She sampled North American Indian/First Nations adolescents in grades seven through 12, pointing out that indigenous youth are an understudied group who face considerable disadvantages regarding mental and physical well-being. Gfellner (2016) found ego strengths are a significant factor in developing REI among indigenous adolescents, in the context of PI development.

When addressing women's IO, there are distinguishing features between Black and White women. While feminism has become associated almost exclusively with White women, Black feminists have coined the term womanism. The difference between womanism and feminism is that the former tackles issues of intersectionality and misogynoir while the latter does not (Boisnier, 2003; Hooks, 1981; Walker; 1983). Black women and White women differ in their definitions of womanhood, and different

attitudes towards feminism (Boisnier, 2003). Although both feminism and womanism have been linked to higher self-esteem, traditional feminist ideology has remained traditionally focused on exploring the issues of White women and has rarely addressed challenges faced by Black women and other women of color (Josselson, 1987; Wolff & Munley, 2012).

Methodology

This study utilized a correlational, quantitative, non-experimental research design. To analyze the relationship between RE, EI, and IO, a convenience sample was used. QuestionPro, an online tool, was used to collect the data. The current study collected survey responses from 300 women aged 24 and over. The BRQ-6 (Dollinger, 2001) was used to assess RE. Ethnic identity was analyzed using the MEIM (Phinney, 1992), and IO was assessed using the AIQ-IV (Cheek & Briggs, 2013). Statistical Package for the Social Sciences, 21st Edition was used to analyze the data and AMOS was used to complete the SEM, which examined the relationships among the variables and determined the model fit.

Significance of the Study

"Representation matters" has become a catch phase, but it captures the essence of this study's significance to the counseling psychology field. This research could bring awareness to psychologists working with culturally diverse, gender-specific, or marginalized populations. They could use this research to gain greater insight and awareness to provide more culturally sensitive counseling services to women with different religious beliefs, diverse ethnic backgrounds, and varying IOs. Additionally,

religious systems are welcome to review this study in order to offer more inclusive services that empower and value female participants.

Moreover, this study will add to the literature by focusing attention on an understudied population of women. Additionally, this study hopes illuminate the benefits of feminist identity for women while increasing racial consciousness. Overall, it is the intention of this study to help both AA women and CA women recognize how their RE and EI influences their IO. This area of research is important to the counseling psychology field because women are a marginalized group within society. This research may help to expand the knowledge base of the gender-specific needs of women and with regard to the influence of RE and EI to their IO. Counseling psychologists could use this research to gain greater insight and awareness to provide more culturally sensitive counseling services to women with different religious beliefs, diverse ethnic backgrounds, and varying IOs.

Findings and Discussion

Respondents' Demographic Characteristics

A total of 300 individuals attempted and completed the survey for this research project. None of the cases were excluded from the data analysis because they all met the study's criteria of being over the age of 24, having at least a master's degree, and identifying as religious/spiritual. The sample consisted of 150 AA women and 150 CA women from the United States. The sample used makes this study unique because most research that is done in this area uses samples of college students or White males. Given that no previous study like this has been undertaken, this study contributes to the

literature focusing on adult women, and AA women in particular because they are an understudied population.

Variable Description by Demographic Characteristics

The participants in this study appeared to report a high sense of PI (very important to my sense of who I am) in the overall sample. However, AA women seemed to rate PI higher than CA women. Further research is needed to determine if this small difference exists due to sample size or age of the population. Social identity was rated moderately for all participants (somewhat important to my sense of who I am). But AA women appeared to report a slightly higher sense of SI than CA women. This finding appears to contradict the current literature which suggests that AA women have a higher sense of SI, while CA women have a higher sense of PI. In the full sample, all participants rated CI moderately (somewhat important to my sense of who I am). African American women also appeared to outscore CA women when rating CI. When looking at the full sample, all participants rated RI as very important to my sense of who I am. This finding is supportive of the current literature that suggests women are, in general defined by relational themes. Further research is needed to determine if these differences are due to the size of the population, educational factors, or socioeconomic (SES) levels.

Of all IO subscales, PI was rated the highest in both the full sample and in the separate groups. Relational identity was the second highest rated IO subscale with women from both groups rating it equally high. Collective identity was rated the highest by the AA women group, as was SI. However, SI was the lowest rated of all IO subscales. Perhaps, as the literature suggests, CI and SI are viewed and defined as overlapping constructs.

With regard to RE, women in the full sample tended to rate RE highly. However, AA women also appeared to have higher mean scores on RE than CA women. This finding supports the existing literature, which indicates that women are highly religious, and that AA women are the most religious group of all demographics. In rating EI, women in this study rated a sense of EI as moderately important. Again, AA women also tended to rate EI higher than CA women. This finding contradicts existing literature that suggests both Black and White women identify with their ethnic group over their gender. However, further research is needed to determine how women categorize their thoughts and feelings on being a woman as a part of their identity. Additionally, of the variables examined, PI was rated the highest by all groups. Further research is warranted to determine if level of education and other socioeconomic factors contribute to these findings.

Hypothesis and Research Question 1

The hypothesis of this study is that the covariance matrix represented by the conceptualized model is equal to the empirical covariance matrix observed in the sample. The first research question addressed whether the hypothesized model of the predictive relationships of identity orientation are a good fit for the sample.

The Predictive Relationships of Identity Orientation Model Fit

To determine whether the hypothesized relationships among the variables proposed by the IO model were confirmed by empirical data, the researcher used the SEM procedure. Structural equation model indicated that the original model was a good fit for the data, so no revision or respecifications were made to the model. Through

interpreting the causal paths of the structural model, the relationships between RE, EI, and IO were explored.

Firstly, the hypothesized relationship between RE and EI indicated a small effect size (β = .23) between the two groups. Together, RE and EI accounted for 5% of the shared variance between the two variables. This finding indicates a weak relationship between the RE and EI in this sample, which does not reflect the findings in the existing literature. Although, this relationship is statistically significant at the .01 (p =.23) in this sample, future researchers would do well to use this model and analyze different factors that may explain RE and EI. One possibility is that of an overlap in defining RE and EI as aspects of social or collective identity. For instance, both RE and EI speak to an individual belonging to a group. Another possibility is that women represented in the sample did not define themselves by their ethnic background. It may be difficult for persons whose religious beliefs are not interwoven into their ethnic background and ancestral traditions and vice versa have to have these values impact each other.

Secondly, the hypothesized relationship between EI and IO demonstrated a small effect size (β = .12) was also between EI and IO. While EI explained only 1% of the variance in IO in this study, the correlations suggest a small, but statistically significant relationship at the .01 level. (p = .19). These findings do support the role of EI as significant predictor of IO in this study. Future researchers could use this model as a foundation and include additional variables which may influence IO.

Thirdly, the hypothesized relationship between RE and IO indicated a medium effect size (β = .30) between these two variables. Religiosity accounted for 9% of the variance in IO, indicating a moderate relationship between the RE and IO in this sample.

This relationship is statistically significant at the .01 level (p = .29). Findings in this study support the research that engaging religious practices is linked to one's sense of identity.

Hypothesis and Research Question 2

The hypothesis of this study is that the covariance matrix represented by the conceptualized model is equal to the empirical covariance matrix observed in the sample. The second research question addressed whether the hypothesized model fit the same for the AA women sample and CA women sample.

African American Women Model Fit

The researcher employed the SEM procedure to determine whether the hypothesized relationships would be the same for the modified model with the AA women sample. As with the original model, SEM indicated that the AA modified model was a good fit for the data. For the AA modified model, relationships between RE, EI, and IO were explored through the casual paths of the structural model.

Firstly, the hypothesized relationship between RE and EI in the AA modified model indicated a small effect size (β = .13) between the two groups. Together, RE and EI accounted for 2% of the shared variance between the two variables. This finding indicates a weak relationship between the RE and EI in this sample, which does not reflect the findings in the existing literature. Findings indicated the correlation was not statistically significant in this sample in supporting the role of RE and EI as being linked to each other. Thus, further research is needed to identify why this relationship was not significant for the sample. Also it could have been that AA women who are educated mirrored the majority culture in their since of importance regarding significance placed

on ethnic values. Additionally, because AA women may have to disregard or suppress their ethnic identity to fit within the paradigm of Eurocentric religion these variables were not strongly correlated in this study. Perhaps AA women are taught to relinquish their since of ethnic identity and place religious identity as primary marker of who they are and how they define themselves.

Secondly, the hypothesized relationship between EI and IO demonstrated a small effect size (β = .17) between these variables in the AA modified model. As EI accounted for 3% of the variance in IO, these findings do not significantly support the role of EI as significant predictor of IO in this study. This finding indicates that ethnic identity is not a strong predictor of IO for AA women. It further suggests that AA women may tend not view their ethnic heritage as an important part of who they are.

Thirdly, the hypothesized relationship between RE and IO indicated a medium effect size (β = .38) between these two variables in the AA women sample. Religiosity accounted for 14% of the variance in IO, indicating a moderate relationship between the RE and IO in the AA women sample. Additionally, this relationship was statistically significant at the .01 level (p = .30) in this study. Findings in this study supports the research that engaging religious practices is linked to one's sense of identity. This finding also suggests that AA women may tend to suppress or devalue their ethnic heritage in favor of Eurocentric religions.

Caucasian American Women Model Fit

The researcher employed the SEM procedure to determine whether the hypothesized relationships would be the same for the modified model with the CA women sample. As with the original model, SEM indicated that the CA modified model

was a good fit for the data. For the CA modified model, relationships between RE, EI, and IO were explored through the casual paths of the structural model.

Firstly, the hypothesized relationship between RE and EI in the CA modified model indicated a small effect size (β = .23) between the two groups. Together, RE and EI accounted for 5% of the shared variance between the two variables. This finding indicates a weak relationship between the RE and EI in the CA women sample, which does not reflect the findings in the existing literature. However, this relationship was statistically significant for the sample at a .01 level (p = .24).

Secondly, the hypothesized relationship between EI and IO demonstrated a small effect size (β = .09) between these in the CA modified model. Although EI explained less than 1% of the variance in IO these findings do indicate a statistically significant correlation at the .05 level (.18) support the role of EI as significant predictor of IO in the CA women sample in this study.

Thirdly, the hypothesized relationship between RE and IO indicated a small effect size ((β = .20) between these two variables in the CA women sample. Religiosity accounted for 4% of the variance in IO, indicating a weak relationship between the RE and IO in the CA women sample. This finding is statistically significant at the .01 level (p = .24). Findings in this study supports the research that engaging religious practices is linked to one's sense of identity.

Additionally, the variance between EI and IO yielded similar results. These findings indicate that RE and IO was stronger for the AA women sample than the CA women sample. Moreover, it was found that AA women were about three times more likely to be impacted by RE than their White counterparts. These findings indicate

significant correlations between these variables (β = .38, p = .001). This indicates that RE is a predictor of IO for AA women, supporting the hypothesized relationship. This implies that RE is more salient for AA women because it is seen as the primary marker of identity. Religion has subconscious implicit effects (messages and symbols) that become a part of the core beliefs. Those beliefs may be contradictory to the ethnic identity of AA women. AA women are taught to devalue their Afrocentric values, beliefs, and traditions in order to be accepted in Eurocentric religions.

Limitations

The present study had several limitations. Firstly, the researcher did not assess for background demographics of educational level, age range, socioeconomic status, or marital status of participants. Given that Black women are the most educated demographic, there is no there is no way of knowing whether this was reflected by participants in the study. In addition, research has indicated that all ethnic groups tend to reflect the dominant culture when factors such as education and SES are similar to the White majority. Therefore, disparities in background demographics in may have informed the results. Future research in this area would do well to assess for specific educational level and socioeconomic status.

Secondly, this study utilized a nonexperimental research design. For the purpose of this study, it was more appropriate for the researcher to measure the variables as they occurred naturally in the participants' lives rather than in an experimental environment. As such, results were focused on calculating correlation between the variables and predicting the value of the variables, not on causation.

Thirdly, all the variables in this research project were assessed using self-report measures. Participants using self-report measures tend to respond in socially desirable ways that might not portray their behavior accurately. However, because the variables RE, EI, and IO were subjective constructs, they were difficult to observe or quantify by an outside observer. Therefore, utilization of the self-report method was necessary.

Fourthly, all of the participants in this study were American women residing in the United States at the time of the survey. Half of the participants identified as AA and the other half identified as CA. So then, it is unclear how these results would generalize to persons who identify as male, to other ethnicities, or to populations outside of the United States. Another consideration is that the survey was distributed to a representative distribution of females on the basis of sex and race as prescribed criteria for the study. In turn, the hypothesized models are specifically reflective of the literature review outlined in Chapter 2 and the results most fully describe the experiences of Black females and White females. Further study is needed on this topic, as the variation in variables, terms, and instruments make generalizing to different areas difficult. Researchers should consider that since uniformity across the research materials is not available, more specific research should be conducted. It should also be noted that results may vary according to the specifications of the study in utilizing this information. Therefore, the results of this study may not be generalizable to different populations.

A fifth limitation of this study is that the results are based on the observed fit between the hypothesized structural model and empirical model drawn from the data. While SEM was a preferred approach for analysis because it allowed for the assessment of multiple latent variables simultaneously, there remains a possibility that another

method of analysis, or the use of a different configuration of variables, would have resulted in different outcomes. Nonetheless, this model establishes the importance of examining this topic and can provide future researchers with foundational information by which to hypothesize and build on for future models.

Implications of the Study

Women represent the majority of those seeking mental health services, yet they remain an understudied population in scientific studies (Amaro, Raj, & Reed, 2001). Researchers, mental health professionals, and educators would do well to better understand the factors that contribute to women's IO. Implications of the study's findings for practice and further research are highlighted in the following sections.

Implications for Practice

Identity orientation of the participants in the current study was positively correlated with RE. This is an important finding because psychologists need to have a better understanding of how women's sense of self is influenced by religious teaching, practices and traditions. There are also implications for the practicing counseling psychologists who treat women experiencing conflicts due to religious values. For instance, some literature underscores that many educated AA women are moving away from religion (Gorham, 2014). While religious institutions continue to be a cornerstone of support for many AA women, research suggests that a continuing trend being undervalued and underrepresented has pushed some AA women to embracing ancient Afrocentric religions or atheism. It would stand to reason that AA women who have been asked to identify first by religious themes that negate their EI may after becoming more

aware grow weary of confirming to the ideals of the majority culture. This research as shown that identity is comparative as it demonstrates that human beings learn who they are in relation to others.

This study is also important to the field of counseling psychology because there are harmful misconceptions about AA women that hinder their very existence. These misconceptions inform stereotypes, biases, and prejudices, which lead to malignment and mistreatment of Black women. This study is also important because religion is a protective factor for Black women and they deserve to be valued in an institution that they have continued to support for many generations. By shedding light on this issue, I hope to give voice to the unique experiences of Black women, advocate for changes in how Black women are treated by the church, and foster empathy and concern for their situations. This study will contribute to the field by bring attention to an undervalued population while honoring the culture, strength, and power of Black women. This study will attempt to challenge a paradigm of power and control, where Black women are excluded from religious depictions of God, goodness, holiness, or purity.

Developing cross-cultural training and competence is essential in order properly address the needs of women, particularly black women and from diverse backgrounds. Multicultural competence means that the therapist, is aware of their own gender, cultural identity, religion, values, and biases in working with clients. It also means that the therapist needs to be cognizant of the fact that each woman has unique experiences and may the world differently – and that those views impact the therapeutic process. White therapists particularly need to examine their internal bias and stereotypes regarding AA

women and recognize that historically, black populations have had a warranted fear and distrust of psychological services.

When working with AA women, therapists need to be mindful that some theoretical frameworks, normed on white male populations, may not be effective and understand that (a) theories based white male experiences may not necessarily be universalizable to women, and (b) theories based on white female experiences may not necessarily be applicable to women of color.

During the process of assessment and treatment planning, the therapist must careful not to pathologize behaviors that may norm of a particular culture or ethnicity. It is important to recognize that every black culture has different styles of communication, roles for men and women, rituals, attitudes toward self-disclosure, notions about individual versus CI, RE, and help-seeking behavior.

Additionally, therapeutic understanding of multiculturalism needs to include recognizing that a woman's identity, ethnicity, race, gender, culture, sexual orientation, and other aspects of their diversity inform the therapeutic process. In order to be effective therapists must be aware of how power differentials and privilege influence their thoughts, attitudes, and beliefs about women. By continually developing multicultural competence, the therapist will uphold ethical standards of the profession while providing services in a safe and supportive atmosphere that communicates value and sensitivity to both black and white women's experiences.

At the very least, this study hopes to add to the literature and provide the basis for more honest discourse on issues of sexism, racism, bias, stereotyping, and implicit bias.

Thus, this study attempted to elucidate these and other fallacies inherent in the dominant culture, as it relates to the perceived inferiority of women, particularly Black women.

Implications for Research

As with the larger society, women have contributed to the growth and expansion of religious institutions. Despite the large number of female attendees, religious organizations have remained traditionally patriarchal in nature (Francis & Dickinson, 1997; Ozorak, 1996; Walter, 1990). Although both men's and women's identity are influenced by their religious beliefs, researchers have found that the dimensions of RE are different for each gender, and that despite being more religious, women are typically devalued by religion (Maselko & Kubzansky, 2006; Ozorak, 1996). This often controversial and complex relationship between women and RE offers researchers a fertile landscape of possibility in studying more about women's religious identity. Further, identity is one of the primary markers associated with self-esteem, belonging, emotional wellbeing, expressions of spirituality and religious beliefs for women (Briggs & Dixon, 2013). In many cases, expressions of RE are a natural part of women's lives, and an added dimension of the self.

Similar to comparison studies conducted by Clark and Clark (1950), it is proposed that future research replicate the study with black women with regard to a photographic representation of God. As with the Clark study one god will be represented as a white male and the other a black female. The representations suggested are the Christian god depicted as an older white male with grey hair and white robes. The suggested alternative depiction of black female god is to be depicted as Oshun from the Yuraba religion.

As representation is important and there is a tendency to continuously downplay imagery in stating that God is not male or female. Black women do not see themselves as good. Society tells black women they are othered. Black women are neither white nor male and cannot fully identify with white god. Another layer is that white men are the oppressor. Thus, it creates a sense of confusion to see oppressor deified as good, kind, pure, angelic, and the victim as demonized evil, dirty dark, subhuman. Slavery taught black people that everything about their identity was negative – our skin color, our hair, our bodies, and our religion. African religious practices were, and still are viewed as blasphemous, sinful, and pagan.

As human beings AA women have ability to project themselves onto many different groups and are able to identify. However, it is at once rare and powerful to have a positive representation of themselves reflected back to AA women. Imagery matters. Positive representation matters. It gives worth and validation.

Given that religion is patriarchal, many Western religious organizations have roots in White majority culture norms. Black women are the most religious demographic by race and gender. Black women are also the most educated demographic by race and gender (National Center for Education Statistics, 2017). Black women are the most marginalized, disenfranchised, socioeconomic group in the United States. Historically, monotheistic religions (Christianity) been used to promote puritanical ideals, and a view of God as White and male. The Bible has stories of women being treated in non-egalitarian ways in comparison to men. How does it benefit Black women to be a part of the religion—in particular Christianity? What are the benefits of religious identity? For

White women it is rooted in the whiteness and they tend to align with White Supremacy identity formation.

When examining the dynamics of religion, ethnicity, race, culture, and identity, theorists, scholars, and activists have used Marxist philosophy. African American sociologist and civil rights activist Du Bois (1968) used Marx's theory when examining racism and classism in the United States. In Du Bios' view, the oppression experienced by Black people during and after slavery resulted in adverse effects on their identity development. Black Americans have the challenge of unifying their Black identity with their American identity in a society that has history devalued them (Du Bois, 1968). As a result of viewing their identity through the eyes of White Americans, Black Americans have developed what Du Bois termed as a "double consciousness," which can be damaging to their self-image. Feminist theory has also expanded on Marx's beliefs regarding how relationships of domination and subordination impact identity. In discussing how race, gender, and class are socially construed in ways that result in structured inequality, Belkhir (2001) acknowledged the impact of ethnicity on identity. While Marx's theory fell short of addressing the intersection of race, ethnicity, and gender in oppressive systems, his ideas are used as a springboard to analyzing and understanding about issues of gender, class, and race (Belkhir, 2001).

APPENDIX A

APPROVAL LETTER

Andrews University
Office of Research & Creative Scholarship

June 7, 2017

Helen Rolle
Tel. 269-815-4408
Email: rolleh@andrews.edu

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #:17-087 **Application Type:** Original **Dept.:** Graduate Psychology & Counseling
Review Category: Exempt **Action Taken:** Approved **Advisor:** Carol Woolford-Hunt
Title: Religiosity and ethnic identity as predictors of identity orientation among African American and Caucasian American women.

Your IRB application for approval of research involving human subjects entitled: *"Religiosity and ethnic identity as predictors of identity orientation among African American and Caucasian American women"* IRB protocol # 17-087 has been evaluated and determined Exempt from IRB review under regulation 46.101 (b) (3). You may now proceed with your research.

Please note that any future changes (see IRB Handbook pages 11-12) made to the study design and/or informed consent form require prior approval from the IRB before such changes can be implemented. Incase you need to make changes please use the attached report form.

While there appears to be no more than minimum risks with your study, should an incidence occur that results in a research-related adverse reaction and/or physical injury, (see IRB Handbook pages 12) this must be reported immediately in writing to the IRB. Any research-related physical injury must also be reported immediately to the University Physician, Dr. Katherine, by calling (269) 473-2222.

We ask that you reference the protocol number in any future correspondence regarding this study for easy retrieval of information.

Best wishes in your research.

Sincerely,

Mordekai Ongo
Research Integrity and Complaince Officer

Institutional Review Board - 4150 Administration Dr Room 322 - Berrien Springs, MI 49104-0355
Tel: (269) 471-6361 Fax: (269) 471-6543 E-mail: irb@andrews.edu

APPENDIX B

INFORMED CONSENT

Questions marked with a * are required

Exit Survey

*

Andrews University Informed Consent Form

Introduction and Purpose: The goal of this study is to examine various ways that religiosity and ethnic identity impact the identity orientation of African American and Caucasian American women. The researcher wishes to know what women believe and learn more about their experiences. Your participation in this voluntary survey is much appreciated.

Inclusion Criteria: You must be 24 years of age and over to participate in this study.
Procedures: If you chose to participate in this survey, you will be asked to fill out a questionnaire that asks a variety of questions about your daily life. The survey will take approximately 20 minutes to complete.

Risks and Discomforts: There are no physical risks involved in filling out the questionnaire.

Risks/Benefits: You will not receive any direct individual benefits from participating in this study. However, you will contribute to increasing empirical research on this subject matter. The risks include loss of time and discomfort or mental fatigue.

Voluntary Participation: Your participation in this study is completely voluntary. Even if you decide to participate, you may withdraw from the study without penalty at any time during or after the study. You may discontinue your participation in this study at any time. Do NOT answer any question that causes you discomfort.

Anonymity and Confidentiality: All information provided is anonymous and confidential. There are no identification numbers of any type on this survey; we have no way of knowing who you are. Do not place your name or any identifying mark on the form. Data analysis, presentations, and publications will only focus on data combined from multiple participants.

By filling out this questionnaire, you are giving consent to participate in this study. If you decline to please click on the "x" on the upper right portion of the screen to exit the page.

THANK YOU!

☐ I Agree

Next

APPENDIX C

SURVEYS

Aspects of Identity Questionaire (AIQ-IV)

1 = Not important to my sense of who I am

2 = Slightly important to my sense of who I am

3 = Somewhat important to my sense of who I am

4 = Very important to my sense of who I am

My personal values and moral standards

My popularity with other people

Being a part of the many generations of my family

My dreams and imagination

The ways in which other people react to what I say and do

My race or ethnic background

My personal goals and hopes for the future

My physical appearance: my height, my weight, and the shape of my body

My religion

My emotions and feelings

My reputation, what others think of me

Places where I live or where I was raised

My thoughts and ideas

My attractiveness to other people

My gestures and mannerisms, the impression I make on others

The ways I deal with my fears and anxieties

My social behavior, such as the way I act when meeting people

My feeling of being a unique person, being distinct from others

My relationships with the people I feel close to

My feeling of belonging to my community

Knowing that I continue to be essentially the same inside even though life involves many external changes

Being a good friend to those I really care about

My self-knowledge, my ideas about what kind of person I really am

My commitment to being a concerned relationship partner

My feeling of pride in my country, being proud to be a citizen

Sharing significant experiences with my close friends

My personal self-evaluation, the private opinion I have of myself

Having mutually satisfying personal relationships

Connecting on an intimate level with another person

Developing caring relationships with others

My commitments on political issues or my political activities

My desire to understand the true thoughts and feelings of my best friend or romantic partner

Having close bonds with other people

My language, such as my regional accent or dialect or a second language that I know

My feeling of connectedness with those I am close to

The Multigroup Ethnic Identity Measure (MEIM)

4 = Strongly agree

3 = Agree

2 = Disagree

1 = Strongly disagree

I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.

I am active in organizations or social groups that include mostly members of my own ethnic group.

I have a clear sense of my ethnic background and what it means for me.

I think a lot about how my life will be affected by my ethnic group membership.

I am happy that I am a member of the group I belong to.

I have a strong sense of belonging to my own ethnic group.

I understand pretty well what my ethnic group membership means to me.

In order to learn more about my ethnic background, I have often talked to other people about my ethnic group.

I have a lot of pride in my ethnic group.

I participate in cultural practices of my own group, such as special food, music, or customs.

I feel a strong attachment towards my own ethnic group.

I feel good about my cultural or ethnic background.

Brief Religiosity-Scale (BRS-6)

How frequently do you attend religious services?

A. Never

B. Only occasionally (e.g. religious holidays)

C. Monthly

D. Weekly

E. Several times per week

How often do you think, talk, or read about religious questions?

A. Never

B. Rarely

C. Occasionally

D. Fairly often

E. Very frequently

How often do you feel "religious feelings" (e.g., feel close to God or to something transcendent)?

A. Never

B. Rarely

C. Occasionally

D. Fairly often

E. Very frequently

How often do you engage in solitary or private prayer?

A. Never

B. Rarely

C. Occasionally

D. Fairly often

E. Very frequently

To what extend is your religious viewpoint a part of your identity-of who you are?

A. Not at all

B. A little

C. Somewhat

D. Very much

E. It is central to my identity

To what extent do you consider yourself a spiritual person?

A. Not at all

B. A little

C. Moderately so

D. Definitely so

E. Extremely so

APPENDIX D

OUTPUT FOR FITTED MODEL

Estimates (Group number 1 - Default model)

Scalar Estimates (Group number 1 - Default model)

Maximum Likelihood Estimates

Regression Weights: (Group number 1 - Default model)

			Estimate	S.E.	C.R.	P	Label
IO	<---	RE	2.076	.440	4.719	***	
IO	<---	EI	.900	.473	1.903	.057	
BR06	<---	RE	1.000				
BR05	<---	RE	1.240	.073	16.970	***	
BR04	<---	RE	1.299	.074	17.569	***	
BR03	<---	RE	1.249	.069	18.107	***	
BR02	<---	RE	1.052	.069	15.233	***	
BR01	<---	RE	1.000				
EICI	<---	EI	1.000				
EISearch	<---	EI	.623	.053	11.717	***	
EIAB	<---	EI	.969	.054	17.885	***	
PI	<---	IO	1.000				
SI	<---	IO	.536	.050	10.830	***	
CI	<---	IO	.787	.057	13.845	***	
RI	<---	IO	.998	.064	15.569	***	

Standardized Regression Weights: (Group number 1 - Default model)

			Estimate
IO	<---	RE	.301
IO	<---	EI	.119
BR06	<---	RE	.748
BR05	<---	RE	.844
BR04	<---	RE	.865
BR03	<---	RE	.884
BR02	<---	RE	.744
BR01	<---	RE	.625
EICI	<---	EI	.939
EISearch	<---	EI	.615
EIAB	<---	EI	.897
PI	<---	IO	.916

			Estimate
SI	<---	IO	.603
CI	<---	IO	.729
RI	<---	IO	.808

Covariances: (Group number 1 - Default model)

			Estimate	S.E.	C.R.	P	Label
RE	<-->	EI	.163	.047	3.496	***	
e5	<-->	e6	.176	.060	2.913	.004	
e11	<-->	e12	7.494	1.437	5.215	***	

Correlations: (Group number 1 - Default model)

			Estimate
RE	<-->	EI	.227
e5	<-->	e6	.189
e11	<-->	e12	.381

Variances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
RE	.789	.095	8.345	***	
EI	.654	.067	9.774	***	
e14	32.978	3.593	9.178	***	
e1	.621	.057	10.948	***	
e2	.491	.051	9.620	***	
e3	.449	.049	9.086	***	
e4	.345	.041	8.455	***	
e5	.706	.065	10.911	***	
e6	1.231	.107	11.553	***	
e7	.088	.030	2.947	.003	
e8	.417	.036	11.558	***	
e9	.149	.030	4.974	***	
e10	7.205	1.785	4.036	***	
e11	18.890	1.686	11.205	***	
e12	20.491	2.013	10.181	***	
e13	19.922	2.352	8.469	***	

Squared Multiple Correlations: (Group number 1 - Default model)

	Estimate
IO	.121
RI	.652
CI	.531
SI	.363
PI	.839
EIAB	.805
EISearch	.379
EICI	.881
BR01	.391
BR02	.553
BR03	.781
BR04	.748
BR05	.712
BR06	.560

Matrices (Group number 1 - Default model)

Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.900	2.076	.000
RI	.898	2.072	.998
CI	.708	1.633	.787
SI	.482	1.113	.536
PI	.900	2.076	1.000
EIAB	.969	.000	.000
EISearch	.623	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	1.052	.000
BR03	.000	1.249	.000
BR04	.000	1.299	.000
BR05	.000	1.240	.000
BR06	.000	1.000	.000

Standardized Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.119	.301	.000
RI	.096	.243	.808
CI	.087	.219	.729
SI	.072	.182	.603
PI	.109	.276	.916
EIAB	.897	.000	.000
EISearch	.615	.000	.000
EICI	.939	.000	.000
BR01	.000	.625	.000
BR02	.000	.744	.000
BR03	.000	.884	.000
BR04	.000	.865	.000
BR05	.000	.844	.000
BR06	.000	.748	.000

Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.900	2.076	.000
RI	.000	.000	.998
CI	.000	.000	.787
SI	.000	.000	.536
PI	.000	.000	1.000
EIAB	.969	.000	.000
EISearch	.623	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	1.052	.000
BR03	.000	1.249	.000
BR04	.000	1.299	.000
BR05	.000	1.240	.000
BR06	.000	1.000	.000

Standardized Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.119	.301	.000
RI	.000	.000	.808
CI	.000	.000	.729
SI	.000	.000	.603
PI	.000	.000	.916
EIAB	.897	.000	.000
EISearch	.615	.000	.000
EICI	.939	.000	.000
BR01	.000	.625	.000
BR02	.000	.744	.000
BR03	.000	.884	.000
BR04	.000	.865	.000
BR05	.000	.844	.000
BR06	.000	.748	.000

Indirect Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.000	.000	.000
RI	.898	2.072	.000
CI	.708	1.633	.000
SI	.482	1.113	.000
PI	.900	2.076	.000
EIAB	.000	.000	.000
EISearch	.000	.000	.000
EICI	.000	.000	.000
BR01	.000	.000	.000
BR02	.000	.000	.000
BR03	.000	.000	.000
BR04	.000	.000	.000
BR05	.000	.000	.000
BR06	.000	.000	.000

Standardized Indirect Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.000	.000	.000
RI	.096	.243	.000
CI	.087	.219	.000
SI	.072	.182	.000
PI	.109	.276	.000
EIAB	.000	.000	.000
EISearch	.000	.000	.000
EICI	.000	.000	.000
BR01	.000	.000	.000
BR02	.000	.000	.000
BR03	.000	.000	.000
BR04	.000	.000	.000
BR05	.000	.000	.000
BR06	.000	.000	.000

APPENDIX E

OUTPUT FOR FITTED MODEL WITH BLACK WOMEN

Notes for Model (Default model)

Computation of degrees of freedom (Default model)

Number of distinct sample moments:	91
Number of distinct parameters to be estimated:	30
Degrees of freedom (91 - 30):	61

Result (Default model)

Minimum was achieved
Chi-square = 70.649
Degrees of freedom = 61
Probability level = .186

Estimates (Group number 1 - Default model)

Scalar Estimates (Group number 1 - Default model)

Maximum Likelihood Estimates

Regression Weights: (Group number 1 - Default model)

			Estimate	S.E.	C.R.	P	Label
IO	<---	RE	2.954	.723	4.084	***	
IO	<---	EI	.927	.626	1.482	.138	
BR06	<---	RE	1.000				
BR05	<---	RE	1.174	.126	9.318	***	
BR04	<---	RE	1.138	.120	9.475	***	
BR03	<---	RE	1.015	.111	9.148	***	
BR02	<---	RE	1.171	.119	9.839	***	
BR01	<---	RE	1.000				
EICI	<---	EI	1.000				
EISearch	<---	EI	.501	.072	6.924	***	
EIAB	<---	EI	.955	.087	10.937	***	
PI	<---	IO	1.000				
SI	<---	IO	.669	.075	8.950	***	
CI	<---	IO	.886	.087	10.179	***	
RI	<---	IO	1.035	.095	10.866	***	

Standardized Regression Weights: (Group number 1 - Default model)

			Estimate
IO	<---	RE	.381
IO	<---	EI	.128
BR06	<---	RE	.716
BR05	<---	RE	.766
BR04	<---	RE	.778
BR03	<---	RE	.753
BR02	<---	RE	.740
BR01	<---	RE	.533
EICI	<---	EI	.935
EISearch	<---	EI	.544
EIAB	<---	EI	.899
PI	<---	IO	.873
SI	<---	IO	.700
CI	<---	IO	.771
RI	<---	IO	.809

Covariances: (Group number 1 - Default model)

			Estimate	S.E.	C.R.	P	Label
RE	<-->	EI	.040	.057	.702	.483	
e5	<-->	e6	.248	.095	2.601	.009	
e11	<-->	e12	6.004	2.000	3.002	.003	

Correlations: (Group number 1 - Default model)

			Estimate
RE	<-->	EI	.065
e5	<-->	e6	.254
e11	<-->	e12	.346

Variances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
RE	.577	.108	5.321	***	

	Estimate	S.E.	C.R.	P	Label
EI	.657	.100	6.548	***	
e14	28.916	4.813	6.008	***	
e1	.548	.075	7.327	***	
e2	.560	.083	6.784	***	
e3	.486	.073	6.632	***	
e4	.454	.065	6.930	***	
e5	.655	.093	7.052	***	
e6	1.451	.179	8.108	***	
e7	.095	.052	1.816	.069	
e8	.392	.047	8.296	***	
e9	.142	.049	2.874	.004	
e10	10.880	2.493	4.363	***	
e11	16.166	2.252	7.178	***	
e12	18.636	2.848	6.544	***	
e13	19.689	3.265	6.029	***	

Squared Multiple Correlations: (Group number 1 - Default model)

	Estimate
IO	.167
RI	.654
CI	.594
SI	.491
PI	.761
EIAB	.809
EISearch	.296
EICI	.874
BR01	.284
BR02	.547
BR03	.567
BR04	.605
BR05	.587
BR06	.513

Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.927	2.954	.000
RI	.960	3.058	1.035
CI	.821	2.617	.886
SI	.621	1.978	.669
PI	.927	2.954	1.000
EIAB	.955	.000	.000
EISearch	.501	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	1.171	.000
BR03	.000	1.015	.000
BR04	.000	1.138	.000
BR05	.000	1.174	.000
BR06	.000	1.000	.000

Standardized Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.128	.381	.000
RI	.103	.308	.809
CI	.098	.293	.771
SI	.089	.267	.700
PI	.111	.332	.873
EIAB	.899	.000	.000
EISearch	.544	.000	.000
EICI	.935	.000	.000
BR01	.000	.533	.000
BR02	.000	.740	.000
BR03	.000	.753	.000
BR04	.000	.778	.000
BR05	.000	.766	.000
BR06	.000	.716	.000

Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.927	2.954	.000
RI	.000	.000	1.035

	EI	RE	IO
CI	.000	.000	.886
SI	.000	.000	.669
PI	.000	.000	1.000
EIAB	.955	.000	.000
EISearch	.501	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	1.171	.000
BR03	.000	1.015	.000
BR04	.000	1.138	.000
BR05	.000	1.174	.000
BR06	.000	1.000	.000

Standardized Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.128	.381	.000
RI	.000	.000	.809
CI	.000	.000	.771
SI	.000	.000	.700
PI	.000	.000	.873
EIAB	.899	.000	.000
EISearch	.544	.000	.000
EICI	.935	.000	.000
BR01	.000	.533	.000
BR02	.000	.740	.000
BR03	.000	.753	.000
BR04	.000	.778	.000
BR05	.000	.766	.000
BR06	.000	.716	.000

Indirect Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.000	.000	.000
RI	.960	3.058	.000

	EI	RE	IO
CI	.821	2.617	.000
SI	.621	1.978	.000
PI	.927	2.954	.000
EIAB	.000	.000	.000
EISearch	.000	.000	.000
EICI	.000	.000	.000
BR01	.000	.000	.000
BR02	.000	.000	.000
BR03	.000	.000	.000
BR04	.000	.000	.000
BR05	.000	.000	.000
BR06	.000	.000	.000

Standardized Indirect Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.000	.000	.000
RI	.103	.308	.000
CI	.098	.293	.000
SI	.089	.267	.000
PI	.111	.332	.000
EIAB	.000	.000	.000
EISearch	.000	.000	.000
EICI	.000	.000	.000
BR01	.000	.000	.000
BR02	.000	.000	.000
BR03	.000	.000	.000
BR04	.000	.000	.000
BR05	.000	.000	.000
BR06	.000	.000	.000

APPENDIX F

OUTPUT FOR WHITE WOMEN

Estimates (Group number 1 - Default model)

Scalar Estimates (Group number 1 - Default model)

Maximum Likelihood Estimates

Regression Weights: (Group number 1 - Default model)

			Estimate	S.E.	C.R.	P	Label
IO	<---	RE	1.286	.578	2.225	.026	
IO	<---	EI	.688	.682	1.010	.313	
BR06	<---	RE	1.000				
BR05	<---	RE	1.268	.093	13.569	***	
BR04	<---	RE	1.396	.099	14.066	***	
BR03	<---	RE	1.321	.087	15.134	***	
BR02	<---	RE	.967	.091	10.635	***	
BR01	<---	RE	1.000				
EICI	<---	EI	1.000				
EISearch	<---	EI	.679	.079	8.610	***	
EIAB	<---	EI	.920	.075	12.343	***	
PI	<---	IO	1.000				
SI	<---	IO	.434	.069	6.322	***	
CI	<---	IO	.685	.078	8.828	***	
RI	<---	IO	1.050	.091	11.521	***	

Standardized Regression Weights: (Group number 1 - Default model)

			Estimate
IO	<---	RE	.198
IO	<---	EI	.090
BR06	<---	RE	.758
BR05	<---	RE	.877
BR04	<---	RE	.896
BR03	<---	RE	.936
BR02	<---	RE	.728
BR01	<---	RE	.681
EICI	<---	EI	.959
EISearch	<---	EI	.639
EIAB	<---	EI	.866
PI	<---	IO	.946

			Estimate
SI	<---	IO	.504
CI	<---	IO	.663
RI	<---	IO	.839

Covariances: (Group number 1 - Default model)

			Estimate	S.E.	C.R.	P	Label
RE	<-->	EI	.170	.066	2.568	.010	
e5	<-->	e6	.100	.075	1.334	.182	
e11	<-->	e12	8.221	2.015	4.080	***	

Correlations: (Group number 1 - Default model)

			Estimate
RE	<-->	EI	.231
e5	<-->	e6	.118
e11	<-->	e12	.388

Variances: (Group number 1 - Default model)

	Estimate	S.E.	C.R.	P	Label
RE	.870	.141	6.164	***	
EI	.622	.087	7.127	***	
e14	34.695	5.061	6.855	***	
e1	.645	.081	7.975	***	
e2	.421	.061	6.920	***	
e3	.418	.064	6.513	***	
e4	.214	.043	4.996	***	
e5	.722	.090	8.051	***	
e6	1.007	.123	8.197	***	
e7	.054	.039	1.374	.169	
e8	.415	.052	8.060	***	
e9	.176	.039	4.538	***	
e10	4.274	2.446	1.748	.081	
e11	20.349	2.444	8.325	***	
e12	22.007	2.808	7.836	***	

	Estimate	S.E.	C.R.	P	Label
e13	17.008	3.301	5.153	***	

Squared Multiple Correlations: (Group number 1 - Default model)

	Estimate
IO	.055
RI	.704
CI	.439
SI	.254
PI	.896
EIAB	.749
EISearch	.409
EICI	.920
BR01	.464
BR02	.530
BR03	.877
BR04	.802
BR05	.769
BR06	.574

Matrices (Group number 1 - Default model)

Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.688	1.286	.000
RI	.723	1.350	1.050
CI	.472	.881	.685
SI	.299	.558	.434
PI	.688	1.286	1.000
EIAB	.920	.000	.000
EISearch	.679	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	.967	.000
BR03	.000	1.321	.000
BR04	.000	1.396	.000
BR05	.000	1.268	.000
BR06	.000	1.000	.000

Standardized Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.090	.198	.000
RI	.075	.166	.839
CI	.059	.131	.663
SI	.045	.100	.504
PI	.085	.187	.946
EIAB	.866	.000	.000
EISearch	.639	.000	.000
EICI	.959	.000	.000
BR01	.000	.681	.000
BR02	.000	.728	.000
BR03	.000	.936	.000
BR04	.000	.896	.000
BR05	.000	.877	.000
BR06	.000	.758	.000

Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.688	1.286	.000
RI	.000	.000	1.050
CI	.000	.000	.685
SI	.000	.000	.434
PI	.000	.000	1.000
EIAB	.920	.000	.000
EISearch	.679	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	.967	.000
BR03	.000	1.321	.000
BR04	.000	1.396	.000
BR05	.000	1.268	.000
BR06	.000	1.000	.000

Standardized Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.090	.198	.000
RI	.000	.000	.839
CI	.000	.000	.663
SI	.000	.000	.504
PI	.000	.000	.946
EIAB	.866	.000	.000
EISearch	.639	.000	.000
IEICI	.959	.000	.000
BR01	.000	.681	.000
BR02	.000	.728	.000
BR03	.000	.936	.000
BR04	.000	.896	.000
BR05	.000	.877	.000
BR06	.000	.758	.000

Indirect Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.000	.000	.000
RI	.723	1.350	.000
CI	.472	.881	.000
SI	.299	.558	.000
PI	.688	1.286	.000
EIAB	.000	.000	.000
EISearch	.000	.000	.000
EICI	.000	.000	.000
BR01	.000	.000	.000
BR02	.000	.000	.000
BR03	.000	.000	.000
BR04	.000	.000	.000
BR05	.000	.000	.000
BR06	.000	.000	.000

Standardized Indirect Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.000	.000	.000
RI	.075	.166	.000
CI	.059	.131	.000
SI	.045	.100	.000
PI	.085	.187	.000
EIAB	.000	.000	.000
EISearch	.000	.000	.000
EICI	.000	.000	.000
BR01	.000	.000	.000
BR02	.000	.000	.000
BR03	.000	.000	.000
BR04	.000	.000	.000
BR05	.000	.000	.000
BR06	.000	.000	.000

Matrices (Group number 1 - Default model)

Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.688	1.286	.000
RI	.723	1.350	1.050
CI	.472	.881	.685
SI	.299	.558	.434
PI	.688	1.286	1.000
EIAB	.920	.000	.000
EISearch	.679	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	.967	.000
BR03	.000	1.321	.000
BR04	.000	1.396	.000
BR05	.000	1.268	.000
BR06	.000	1.000	.000

Standardized Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.090	.198	.000
RI	.075	.166	.839

	EI	RE	IO
CI	.059	.131	.663
SI	.045	.100	.504
PI	.085	.187	.946
EIAB	.866	.000	.000
EISearch	.639	.000	.000
EICI	.959	.000	.000
BR01	.000	.681	.000
BR02	.000	.728	.000
BR03	.000	.936	.000
BR04	.000	.896	.000
BR05	.000	.877	.000
BR06	.000	.758	.000

Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.688	1.286	.000
RI	.000	.000	1.050
CI	.000	.000	.685
SI	.000	.000	.434
PI	.000	.000	1.000
EIAB	.920	.000	.000
EISearch	.679	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	.967	.000
BR03	.000	1.321	.000
BR04	.000	1.396	.000
BR05	.000	1.268	.000
BR06	.000	1.000	.000

Standardized Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.090	.198	.000
RI	.000	.000	.839
CI	.000	.000	.663
SI	.000	.000	.504
PI	.000	.000	.946
EIAB	.866	.000	.000
EISearch	.639	.000	.000

	EI	RE	IO
EICI	.959	.000	.000
BR01	.000	.681	.000
BR02	.000	.728	.000
BR03	.000	.936	.000
BR04	.000	.896	.000
BR05	.000	.877	.000
BR06	.000	.758	.000

Indirect Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.000	.000	.000
RI	.723	1.350	.000
CI	.472	.881	.000
SI	.299	.558	.000
PI	.688	1.286	.000
EIAB	.000	.000	.000
EISearch	.000	.000	.000
EICI	.000	.000	.000
BR01	.000	.000	.000
BR02	.000	.000	.000
BR03	.000	.000	.000
BR04	.000	.000	.000
BR05	.000	.000	.000
BR06	.000	.000	.000

Standardized Indirect Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.000	.000	.000
RI	.075	.166	.000
CI	.059	.131	.000
SI	.045	.100	.000
PI	.085	.187	.000
EIAB	.000	.000	.000
EISearch	.000	.000	.000
EICI	.000	.000	.000

	EI	RE	IO
BR01	.000	.000	.000
BR02	.000	.000	.000
BR03	.000	.000	.000
BR04	.000	.000	.000
BR05	.000	.000	.000
BR06	.000	.000	.000

Matrices (Group number 1 - Default model)

Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.688	1.286	.000
RI	.723	1.350	1.050
CI	.472	.881	.685
SI	.299	.558	.434
PI	.688	1.286	1.000
EIAB	.920	.000	.000
EISearch	.679	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	.967	.000
BR03	.000	1.321	.000
BR04	.000	1.396	.000
BR05	.000	1.268	.000
BR06	.000	1.000	.000

Standardized Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.090	.198	.000
RI	.075	.166	.839
CI	.059	.131	.663
SI	.045	.100	.504
PI	.085	.187	.946
EIAB	.866	.000	.000
EISEARCH	.639	.000	.000

	EI	RE	IO
EICI	.959	.000	.000
BR01	.000	.681	.000
BR02	.000	.728	.000
BR03	.000	.936	.000
BR04	.000	.896	.000
BR05	.000	.877	.000
BR06	.000	.758	.000

Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.688	1.286	.000
RI	.000	.000	1.050
CI	.000	.000	.685
SI	.000	.000	.434
PI	.000	.000	1.000
EIAB	.920	.000	.000
EISEARCH	.679	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	.967	.000
BR03	.000	1.321	.000
BR04	.000	1.396	.000
BR05	.000	1.268	.000
BR06	.000	1.000	.000

Standardized Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.090	.198	.000
RI	.000	.000	.839
CI	.000	.000	.663
SI	.000	.000	.504
PI	.000	.000	.946
EIAB	.866	.000	.000
EISearch	.639	.000	.000
EICI	.959	.000	.000
BR01	.000	.681	.000
BR02	.000	.728	.000

	EI	RE	IO
BR03	.000	.936	.000
BR04	.000	.896	.000
BR05	.000	.877	.000
BR06	.000	.758	.000

Matrices (Group number 1 - Default model)

Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.688	1.286	.000
RI	.723	1.350	1.050
CI	.472	.881	.685
SI	.299	.558	.434
PI	.688	1.286	1.000
EIAB	.920	.000	.000
EISearch	.679	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	.967	.000
BR03	.000	1.321	.000
BR04	.000	1.396	.000
BR05	.000	1.268	.000
BR06	.000	1.000	.000

Standardized Total Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.090	.198	.000
RI	.075	.166	.839
CI	.059	.131	.663
SI	.045	.100	.504
PI	.085	.187	.946
EIAB	.866	.000	.000
EISearch	.639	.000	.000
EICI	.959	.000	.000
BR01	.000	.681	.000
BR02	.000	.728	.000
BR03	.000	.936	.000
BR04	.000	.896	.000

	EI	RE	IO
BR05	.000	.877	.000
BR06	.000	.758	.000

Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.688	1.286	.000
RI	.000	.000	1.050
CI	.000	.000	.685
SI	.000	.000	.434
PI	.000	.000	1.000
EIAB	.920	.000	.000
EISearch	.679	.000	.000
EICI	1.000	.000	.000
BR01	.000	1.000	.000
BR02	.000	.967	.000
BR03	.000	1.321	.000
BR04	.000	1.396	.000
BR05	.000	1.268	.000
BR06	.000	1.000	.000

Standardized Direct Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.090	.198	.000
RI	.000	.000	.839
CI	.000	.000	.663
SI	.000	.000	.504
PI	.000	.000	.946
EIAB	.866	.000	.000
EISearch	.639	.000	.000
EICI	.959	.000	.000
BR01	.000	.681	.000
BR02	.000	.728	.000
BR03	.000	.936	.000
BR04	.000	.896	.000
BR05	.000	.877	.000
BR06	.000	.758	.000

Indirect Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.000	.000	.000
RI	.723	1.350	.000
CI	.472	.881	.000
SI	.299	.558	.000
PI	.688	1.286	.000
EIAB	.000	.000	.000
EISearch	.000	.000	.000
EICI	.000	.000	.000
BR01	.000	.000	.000
BR02	.000	.000	.000
BR03	.000	.000	.000
BR04	.000	.000	.000
BR05	.000	.000	.000
BR06	.000	.000	.000

Standardized Indirect Effects (Group number 1 - Default model)

	EI	RE	IO
IO	.000	.000	.000
RI	.075	.166	.000
CI	.059	.131	.000
SI	.045	.100	.000
PI	.085	.187	.000
EIAB	.000	.000	.000
EISearch	.000	.000	.000
EICI	.000	.000	.000
BR01	.000	.000	.000
BR02	.000	.000	.000
BR03	.000	.000	.000
BR04	.000	.000	.000
BR05	.000	.000	.000
BR06	.000	.000	.000

EISearch	.000	.000	.000
EICI	.000	.000	.000
BR01	.000	.000	.000
BR02	.000	.000	.000
BR03	.000	.000	.000
BR04	.000	.000	.000

BR05	.000	.000	.000
BR06	.000	.000	.000

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